

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., March 1, 1923

NEW SERIES
VOLUME XXV, No. 9

HOW PUT THE BAPTIST RECORD IN EACH CHURCH HOME?

AT FAYETTE

In answer to your letter asking that I tell how I put the Record into each home of the Fayette Baptist church, will say that I didn't do it. The members of the church did it. 'Tis true I, as pastor, had a part in accomplishing this worthy task and I judge it is this part you wish to know about. So I give below a few of the things I did.

First. I myself subscribed to and read the Record each week and had an abiding conviction that every Baptist ought to read it.

Second. Several weeks before we were to make our budget for the year 1923 I began praying that we might put the Record in the budget and suggested that others join me in this prayer.

Third. I talked to our members who were subscribing to the Record to see if they were willing to put it in the budget.

Fourth. I talked to those not subscribing and tried to show them the advantages of having the denominational paper in the home and if they objected I learned why.

Fifth. I invited our enlistment man, Brother Owen Williams, to come and help with the budget. He advised our people to put the Record in every home.

Sixth. When the subject came up in conference several were called upon to express themselves. After a pleasing speech by one of our members in favor of it, I went to the black-board and asked for the number of subscribers in our church. I multiplied that by \$2.00, the subscription price of the Record. I then asked for the number of families in our church and multiplied that by \$1.50, the amount we paid for the Record when in the budget. I then, in black and white, made it plain that by putting the Record in the budget we could send it to every family for two dollars LESS than we are now paying for it with individual subscriptions.

G. C. HODGE, Pastor.

AT LELAND

On the suggestion of others who had done the thing, the matter of including the denominational paper in the regular budget of the church, and providing for placing the paper in every home in the church, appeared both reasonable and feasible. The matter was presented to the deacons. After discussion the deacons with heartiness made the recommendation that a sufficient number of copies of the Baptist Record be ordered to supply every home in the membership of the church. The church passed the order without a dissenting vote. We are now in the third year of the plan, and as far as I know, objection has not been raised by any one. Some few were not able to understand at first how they could get the paper and not pay for it.

W. H. MORGAN.

Do you want reduced rates to Columbus? If you do, write J. E. Byrd, Mt. Olive, Miss., for identification certificate, which you can present to your ticket agent and purchase round trip ticket.



WILLIAM H. PRESTON

This is announcing and introducing to the Baptist Young People of Mississippi Mr. Wm. H. Preston, Knoxville, Tenn. Mr. Preston is to be with us at the State Sunday School and B. Y. P. U. convention at Columbus, March 20-22, and will have charge of the conferences for Senior B. Y. P. U. workers each morning of the convention. He will also deliver two addresses before the entire convention. His address Thursday morning will be "A New Note in B. Y. P. U. Work", and his address of that afternoon will be "A Challenge". Mr. Preston is recognized throughout the South as one of the foremost B. Y. P. U. workers. He is a gifted speaker and will inspire as will none other the fifteen hundred young Baptists of Mississippi who will attend this convention.

PASTORS AND DEACONS

Pastors and Deacons will please read carefully the display advertisement on the back page of this issue of the Record. Study these figures seriously and then resolve to lead Mississippi Baptists to redeem the pledges made to the Lord in the great Campaign. We must raise in 1923 \$1,148,549.67 if we would catch up with our payments. It depends largely on the leadership in our churches as to whether or not this sum shall be raised. Let us gird ourselves to the task and go forth to win in the strength of the Lord.

R. B. GUNTER, Cor. Sec'y.

FIRST CHURCH, GULFPORT

In answer to a request of the editor I will tell now I put the Baptist Record in the 153 homes of my church. In the first place I will say that I believe the expense of the paper ought to be included in the church budget, just like the pastor's salary is paid out of the same. In other words, the church ought to furnish religious literature to the members just like they furnish the preached gospel to them. But my brethren did not think that way and then it seemed to take every cent of the incoming current expense money to pay the other bills of the church. So I could not get the Record in the budget (although I hope to do so next year).

And now as to how I did get the paper into the homes this year. The thing that made it possible was that there were two brethren—tithers—in the church that were willing to contribute a goodly sum, namely, \$120.16, to put it through. With this as a guarantee fund, two circular letters were sent to the members telling all about the Record and then asking each family to bring to the church on a certain Sunday the price of the paper, namely, \$1.50. A Baptist Record envelope was enclosed for each to use. The result of this was that 62 of the 153 families brought in their \$1.50 each and then some of them brought in an extra contribution, making the sum of \$110.70. The remainder was made up by the above mentioned two brethren, who counted it worth while to have the Record in every home.

I feel sure that more would have contributed their part had a personal canvass been made. However, we merely used the mail—of course also announcing the matter from the pulpit for several Sundays. The exact statement of the matter was as follows:

Price of 153 subscribers @ \$1.50.....	\$229.50
Cost of circular letters.....	14.50

Total.....	\$244.00
Contributed by the members.....	\$110.70
Credits from unexpired subscriptions.....	13.14
Given by two brethren.....	120.16

Total.....	\$244.00
------------	----------

THEO. WHITFIELD,
Pastor.

AT PICAYUNE

I claim no credit for having the Baptist Record in our budget, for the good and wise leader preceding me here, J. B. Quinn, did the work. I am delighted to know many of our people are reading it.

I find one of the greatest needs of the average life, home, church or community is a definite program. The Record is a great asset to me in furnishing this for my church. I would "contend earnestly for the faith" I have in our paper and for a budget that recognizes this need and will provide for same.

O. P. ESTES.

(Continued on page 7)

S. S. & B. Y. P. U. CONVENTION, M A R C H 20-22

RECONCILIATION OF AN APPARENT CONTRADICTION, AND SOME LESSONS

By W. A. McComb

In John 15:7, Jesus says, "If ye abide in me", and in 10:28, He says, "Neither shall any man pluck them out of my hand".

The former is a proof text of the Arminians who teach you may fall away after you are saved. The latter is the bulwark behind which the Calvinists take their stand and say you can't fall. But the Christian who knows nothing of either Arminianism or Calvinism says evidently there is an "if", and that creates a doubt, and then he turns and reads John 10:27, 28, 29, and he says evidently Jesus said that both He and the Father would preserve the Christian against all power. Then he says the scriptures really do contradict themselves.

But before you form your conclusion let's examine the two scriptures in the light of the context. If you will notice in the first text He is discussing fellowship and in the latter He is discussing relationship. In the first quoted He says, "I am the vine and ye are the branches". Now it is the duty of the branch to bear fruit. He proceeds to discuss fruit bearing and says if ye bear much fruit you will prove to the world you are my disciples. Then He says these things have I spoken unto you that my joy might be in you and that your joy might be full. Now joy and fellowship are synonymous and therefore Jesus teaches us the conditions of full fellowship. The conclusion is that fellowship depends upon obedience. John 15:10. If ye keep my commandments ye shall abide in my love (fellowship), etc. The opposite is true, viz: If you fail to keep my commandments ye shall not abide in my fellowship. The conclusion is that as often as you disobey you break the fellowship, and that is why Jesus said if ye abide in me.

But John 10:27, 28 and 29 is teaching concerning relationship, which is quite a different thing. Relationship is established through repentance, faith and regeneration whereby the sinner partakes of the divine nature, heir of God and joint heir of Jesus Christ. His security is as strong as the power of God which is omnipotent, hence the declaration "No man is able to pluck them out of my Father's hand".

The conclusion therefore is that there is no contradiction in these scriptures. For as Jesus said if ye abide in Him your joy will be full and you will be a happy Christian. But the abiding here has reference to obedience and upon obedience depends fellowship and out of fellowship grows happiness or joy. David broke the fellowship and cried unto the Lord to restore the joy, not the salvation, but the joy of salvation, which was fellowship and which he had lost through sin and disobedience. David went so far as to say if the joy should be restored he would teach transgressors and that sinners would be converted.

Some lessons:

The obedient Christian is the joyful, happy Christian.

The joyful Christian is the useful, fruit-bearing Christian.

It is the Christian's duty to look well to his Fellowship and the Father and Son will take care of the Relationship.

The best way to take care of the fellowship is to live an obedient, consecrated life as a faithful steward:

Of time. b. Of talent. c. Of money. d. Of the word of God.

Shreveport, La., Feb. 18, 1923.

Brother I. W. Echols of Senatobia sends in his subscription to run past his ninetieth birthday. He has taken the Record from the day it started. He is one of the few original subscribers surviving. He says he cannot understand why every Baptist in Mississippi does not take and read it.

WORLD-WIDE PROGRAM OF BAPTIST ACTIVITIES WILL BE EXHIBITED AT STOCKHOLM

By Frank E. Burkhalter

Every general activity in which the Baptists of the world are engaged will be represented at the approaching session of the Baptist World Alliance at Stockholm, Sweden, the last week in July through a comprehensive exhibit that is now being assembled by the representatives of the general boards of the various Baptist conventions in all countries where the Baptist work is thoroughly organized.

This exhibit will seek to set forth just what the Baptists of all countries are doing in the promotion of God's Kingdom in the world through their missionary, educational and benevolent enterprises, and will be grouped according to the several tasks to which the denomination is giving itself rather than according to countries or conventions. The aim is to set up an educational rather than a promotional exhibit so that it can be seen at a glance just what the Baptists of the world are doing in the various fields of effort, such as foreign missions, home missions, Christian education, Sunday School and publication work, ministerial relief, hospitals, orphanages, of papers and magazines other than those published by the regular publication agencies, and a few other well-defined lines of denominational activity.

The general boards of all the countries where Baptists are well organized will co-operate in the preparation of a general and unified exhibit of all the activities of the denomination everywhere in the various fields in which the particular boards operate. In other words, the foreign mission exhibit will contain an adequate representation of the foreign mission work being done by all Baptist Foreign Mission societies or boards in all lands. Likewise the home mission, educational, Sunday School, and benevolent exhibits will set forth in one general department the whole Baptist effort of all lands in these particular fields of endeavor.

Such an arrangement, it is believed, will have several distinct advantages. It will, in the first place, set forth quickly and definitely what the Baptist forces of the world are doing along any and all general lines for promoting God's Kingdom in the world. In this way the exhibit will be far more impressive and inspiring than if it were arranged according to the various general conventions of Baptists. Were the exhibits to be arranged according to the conventions then the Northern and Southern Conventions in America would greatly overshadow all the groups from all other lands because of their vastly superior numbers, resources and organization. By giving each department of the exhibit the benefit of the world Baptist impact it will no doubt constitute a much larger inspiration to the representatives of those countries of Europe where Baptists are young and comparatively few in numbers than if the exhibits were arranged according to the several conventions of the various countries represented in the Alliance. Under the latter arrangement the work of the smaller groups of Baptists would be completely overshadowed by that of the American groups.

On the other hand, however, the exhibits will be so labeled in English, French and Swedish as to character and geographical location that any visitor will be able to locate and fully understand each individual item in them. It is possible that after the World Alliance has adjourned means may be found for sending the exhibit on a tour of some of the principal cities of Europe and then bring it to America next year for the meetings of the Canadian, Northern and Southern Baptist Conventions.

While the bulk of the exhibit will be made up of representations of the general work of the denomination, the exhibit committee, of which Dr. W. Y. Fullerton of England is world chairman, has felt it desirable to include in it also pictures

of individuals and places of great historical interest to Baptists, though no pictures of living Baptists will be shown in this connection. Another feature out of the ordinary will be one of church architecture that will set forth a group of representative Baptist churches of the world today, as well as the latest and most approved plans for church buildings which take care of all the teaching and training activities of a local church, as well as its preaching ministry.

Included, also, in the exhibit will be up-to-date charts and graphs showing the present number of Baptists for the entire world, as well as something of the contributions of those churches to benevolence, the value of their church property, the number of their Sunday Schools and women's and young people's organizations and the number of persons enrolled in each of these general activities. A map of the world will be prepared setting forth the location of all Baptist work and major institutions. Inasmuch as the Baptists of Sweden will this year be celebrating the seventy-fifth anniversary of the organization of their work it is possible some comparative figures on Baptist growth by decades in all lands for that period will be set forth.

The Northern College of Stockholm, a large, well-lighted building of three stories, only a five-minute walk from the auditorium where the sessions of the Alliance will be held, has been engaged for the exhibit and a missionary at home on furlough who is an expert in matters of display will set up the material with a view to making it most attractive and accessible. No other exhibit in Baptist history has approximated what this one will be in scope and educational value, it is believed.

WOULD WE HAVE BEEN?

We begin reading the Bible in Genesis, and we are inclined to feel that if we had been in Adam and Eve's place, we would not have believed the devil, but would have believed God. We are inclined to feel that if we had lived in the days of Cain and Able, we would not have been as wicked Cain, who was jealous of, and hated his brother; but we would have been as righteous Abel, who by faith offered unto God a more excellent sacrifice than Cain: the blood. We are also inclined to feel that if we had lived in the days of Noah, we would not have been as those wicked people, "That every imagination of the thoughts of their hearts were only evil continually"; but would have been as Noah who found grace in the eyes of the Lord, and who "condemned the world, and became heir of the righteousness which is by faith".

We are so inclined to feel that if we had lived in Abraham's day, we would not have been as the idolaters were; but we would have believed God as Abraham did, ("and it was counted unto him for righteousness"), and we would have "tithed", as Abraham did. We are so inclined to believe that if we had lived in the days of the patriarchs that we would not have been wicked like the eleven, that were jealous of their brother and conspired against him, to destroy him; but we would have been as Joseph who forgave his brethren of all their sins against him, and did them good instead of evil.

We are so very inclined to feel that should we have lived in the days of Israel when God was so tenderly and mercifully leading them from bondage to the promised land, that we would not have been as the most of them were; unappreciative, ungrateful, murmurers, etc.; but we would have been as Moses, Joshua, and the remnant who were always faithful. We are inclined to feel that if we had lived in the days when Israel was ruled over by the judges, that we would not have been as those foolish Israelites who would mix and mingle with the strange religion of the heathen, and got themselves into all kinds of trouble; but we would have been true to God, and would have worshiped God in Spirit and "TRUTH".

We are so inclined to imagine that if we had lived in the days that God was trying the people

ical in-
of living
ion. An-
be one of
a group
the world
approved
care of all
of a local
ry.

up-to-date
nt number
l as some-
churches to
property,
d women's
the num-
se general
e prepared
work and
Baptists of
ne seventy-
n of their
figures on
ls for that

n, a large,
only a five-
re the ses-
s been en-
ry at home
ters of dis-
a view to
ssible. No
proximated
educational

EN?

esis, and we
en in Adam
believed the
We are in-
the days of
n as wicked
his brother;
s Abel, who
ellent sacri-
also inclined
ys of Noah,
cked people,
hts of their
would have
eyes of the
and became
faith".

we had lived
been as the
believed God
ed unto him
ave "tithed",
ed to believe
the patriarchs
ked like the
brother and
him; but we
ve his breth-
nd did them

at should we
n God was so
n from bond-
ould not have
happreciative,
e would have
ant who were
o feel that if
ael was ruled
not have been
uld mix and
the heathen,
f trouble; but
d would have
TH".

at if we had
ng the people

with kings, that we would not have been as wicked Saul who was disobedient to God's commands, and who sought the hurt of "one of God's anointed"; but we would have been as David ("the man after God's own heart"), that we would have had great respect for ALL of "God's anointed" and would have rendered them good for evil as David did Saul.

We are so inclined to think that if we had lived in the days of the captivity, when God's people were in exile, that we would not have been as the majority of them, careless and negligent; but would have been as Daniel who prayed three times a day with his face turned toward the holy temple, even when he knew the decree of the foolish king had been signed to destroy all who did not worship the king, instead of God.

We are so inclined to believe that had we been blessed by living in the days when Jesus was on the earth in the flesh, that we would not have been as the self-righteous pharisees who trusted, and boasted in their own righteousness; but we would have been as the humble disciples who believed in Jesus the Christ the Son of the living God.

We are inclined to feel that had we lived in those precious days when the gospel was being preached with power, accompanied by the Holy Spirit when the saved were so consecrated that they had all things in common and "gave themselves to God" and sold all they had, and laid the price of it at the apostle's feet, that we would not have been as Ananias and Sapphira, hold back what we had promised to the Lord; but we would have paid our vows, and pledges.

We are so inclined to feel that had we lived in the days of the Acts of the Apostles, that we would not have been as the wicked persecutors, nor as the false teachers who came down from Judea to Antioch and spread their poison "leaven" of false doctrine all over the country when the young churches were thriving, to subvert their souls by preaching that good works, and keeping the law were essential to eternal salvation; but we would have been as Paul, Peter, Stephen, Philip and all those beloved preachers who preached the truth: that, "by grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works lest any man should boast".

We are also inclined to feel that had we lived in the days of the churches at Rome, Corinth, Galatia, Thessalonica and all the others where Paul preached, that we would not have been as those Corinthians were, who committed fornication, and did not observe the Lord's Supper as they should, and walked disorderly, and had divisions and strife, evil speaking, and contentions of all kinds; but we would have been as those beloved Ephesians that needed no correction, who had trusted the Lord Jesus Christ for their eternal salvation and had been sealed with that Holy Spirit of promise—who were "fellow citizens with saints and the household of God".

Now those of us who are inclined to believe that had we lived in former days that we would have been as those that pleased God, let's open our eyes and look at the field of opportunities that lie open unto us at this present age, A. D. 1923, and let's realize that we are God's people now, just as those were of the days of old, and our responsibilities are just as great, and our opportunities if anything greater. Let's stand by God's people and pay our pledges, and go into the fields that are so white to harvest, with the gospel of our Lord Jesus Christ.

Let's let strange religion alone that we make not the mistake that the Israelites made when they turned aside after strange religion.

And let's get still closer to home in our local churches, and let's live as we thought we would have lived, if we had lived in former days, that is: Let's love our brethren with a pure heart fervently because they are "God's anointed" (anointed by the Holy Spirit), and leave off all jealousy, envy, strife, whisperings, backbitings, malice and hatred, which things are the deeds of

the old man. And let's put on the new man, with "bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; forbearing one another and forgiving one another". And let's begin now to embrace the opportunities that so bountifully surround us.

We have no right to think that we would have been in former days anything more than we are willing to be today. Neither have we any right to think that our responsibility of bearing the burdens that are laid on us in being true to God are any less than they would have been should we have lived in former days.

J. E. HEATH.

Duck Hill, Miss.

HOSPITAL AUXILIARY

The Mississippi Baptist Hospital Auxiliary would appreciate the assistance of the Baptist ministers all over the state of Mississippi.

We would ask them at their very first opportunity to tell their congregation about the Baptist Hospital at Jackson, the Nurses Home in connection with the Hospital, and the urgent need for repairs and beautifying buildings and grounds.

This Auxiliary is functioning in Jackson, and is doing all that can be done locally, but finances are short and the need is great, and we are asking for financial help, just what can be done in your church, and just as promptly as possible. There will be a body of grateful women in Jackson, and ultimately the women of the whole state will appreciate the effort we are making.

Thank you for anything you do for us.

Communicate with Mrs. J. M. Hartfield, Jackson, Miss.

THREE BAPTIST STUDENT CONFERENCES

By Frank H. Leavell

Secretary, Inter-Board Commission

The Inter-Board Commission on Student Religious Activities in announcing its first year's program on behalf of Baptist students of the South named four definite objectives around which it would center its endeavors. These were as follows: To visit all the schools if possible; to distribute among the schools attractive bulletin-board posters, carrying vital Gospel messages; to publish a monthly student magazine, The Baptist Student; and to hold three sectional conferences, or conventions, in the spring of 1923.

Upon the last of these objectives much energy is now being focused and to them the attention of Southern Baptists is invited.

Time and Places

There were some good friends who clamored for one tremendous Southwide, all inclusive gathering of Baptist students. These demands were decidedly untimely. Wisdom, in truth, said that three small conferences in the three sections of our territory would put them nearer the students and also would more nearly guarantee intimate personal contact with individuals. We can ill afford to become too feverish for the "big" and the "auspicious".

Accordingly, the good First Baptist Church of Shreveport, Louisiana, in cooperation with the other churches of that city, throws open its doors March 31st to April 1st, and heartily invites all Baptist students in the following states: Missouri, Arkansas, Louisiana, Oklahoma, Texas, and New Mexico.

Two weeks later, April 13th-15th, the First Baptist Church of Chattanooga extends a like invitation to Kentucky, Illinois, Tennessee, Mississippi, Alabama, Georgia, and Florida.

Then on April 27th-29th, Greensboro, N. C., is to be the host for Maryland, District of Columbia, Virginia, North Carolina, and South Carolina, the meetings to be held in the First Baptist Church.

These boundary lines are in no sense ironclad. Any Baptist student from any school will be welcomed at any conference. These locations are selected for the convenience of the students. Fur-

thermore, these conferences are planned for Baptist students in any kind of school—denominational, private, state, business, or otherwise. The entertainment will be the "Harvard Plan",—that is, bed and breakfast in the homes. This plan is becoming universal for such meetings.

Personnel of the Programs

Every effort is being made to guarantee that these conferences be both inspirational and practical, that the personnel include students themselves along with many of our leading speakers. In selecting students a wide variety of talent is being sought. It has been exceedingly gratifying that the leaders who have been asked to take part on these programs only one has found it necessary to decline.

Among the speakers are:

Dr. Geo. W. Truett	Dr. I. J. Van Ness
Miss Jessie Burrall	Dr. R. J. Bateman
Dr. E. P. Aldridge	Dr. J. W. Inzer
Dr. J. F. Love	Miss Olive Chaffee
Dr. J. L. Johnson	Miss Kathleen Mallory
Dr. W. C. James	Dr. L. R. Scarborough
Dr. Harry Clark	Dr. M. E. Dodd
Dr. W. J. McGlothlin	Dr. B. D. Gray
Dr. W. F. Powell	Dr. J. P. Boone
Dr. E. Y. Mullins	Mrs. J. E. Lambdin
Mrs. J. M. Dawson	Dr. J. Clyde Turner
Miss Louise Foreman	Dr. Wm. Russell Owen
Miss Juliette Mather	

The Purpose of the Conferences

It is the intention of the Inter-Board Commission to make these meetings "Conferences" rather than "Conventions". No officers will be elected, no organization perfected nor machinery instituted. We shall thereafter be free to proceed as wisdom dictates.

There is, however, imminent need for these gatherings. They will allow us to discuss our real campus problems in the light of present conditions and needs. They will greatly unify the students of the South, bringing to each campus a fellowship with the others. They will show the Baptist students the plans and purposes of Southern Baptists to serve them through the Inter-Board Commission and will accent the policies of the Commission. They will be an occasion for Baptist students to meet and know personally many of our denominational leaders. They should serve to give the students a first hand knowledge of the full sweep of the work and activities of Southern Baptists both at home and abroad. They should afford wide information which should inspire denominational loyalty. They should prove the occasion for the Holy Spirit to manifest himself to many young Baptists and point them to the white path of their work for life.

Such student gatherings have often afforded the greatest hours in the lives of thousands of young Christians. Shall Southern Baptists not keep these meetings in mind, praying always that God will use them to His glory.

Memphis, Tennessee.

JACKSON REGIONAL CONFERENCE SEVENTH AND EIGHTH OF MARCH

The Jackson Regional Conference for District One is to meet with the First Baptist Church. The Conference will begin on the evening of the 7th of March and will continue through the 8th. All the workers of all the churches are urged to attend. Free entertainment will be afforded by the churches of Jackson for all that come. Brother Pastor, come and bring your workers with you.

W. A. HEWITT, Pastor.

The body of a man was frozen solid in North Dakota while he stood over his wife and children, all of them being lost in a snow storm only 200 yards from home. The mother's hands and one foot had to be amputated, but she will live. The baby in her arms was unhurt. The other child was not seriously hurt.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY

P. L. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

WITNESS OF RUSTY MONEY

The subject might have been stated as "Unused Resources", but that is not the way the Bible puts it. The Book has a way of being specific, objective and pictorial, not to say picturesque. This is particularly true of James, who says "Your gold and your silver are rusted, and their rust shall be for a testimony against you".

A few years ago we were in the home of a prosperous farmer, who was a leading man, or rather a prominent man, for they are not necessarily the same thing, in his community and church. He and his family were comfortable and well-fixed. Among other possessions there was a sheaf in the lot where he had stored several bales of cotton. They had been there for a good long while, waiting the impulse to sell. Some months afterward, when cotton had doubled in price, we met on the train and he said in answer to the question as to whether or not he had sold his cotton, "No; if it is worth twenty-five cents to the other fellow, it is worth twenty-five cents to me. As a matter of fact it wasn't worth a cent to him, nor to anybody else until it was sold. It was in some degree deteriorating every month. It simply represented the product of so much labor stored away and useless. It could not bring employment to spinners, nor profit to salesmen. It brought comfort to nobody. It was like a jam of eggs in a drift. It stopped the whole industrial stream in which it was supposed to float.

But suppose he had sold it and put the money in the bank, to his own account. What good would it have done? The cotton would have become busy and would have been doing good, but the money is inactive. It is worse still if he takes the money out of the bank and hides it away in a sock or a tin box. Then James' figure is accurate. The money begins to canker, and instead of being a medium of exchange, it rusts and the rust is a witness against its owner.

Don't get the idea that this is a Babsonchart, or an argument for industry or an advertisement of business. Those things are all right, but what we are talking about is the assets in the hands of God's people that are not being employed in kingdom work, are not kept busy in serving others and ministering to the world's need. The money in the possession of Christians, the property which belongs to them is for the purpose of carrying on the enterprises of the churches. They can function with full efficiency only if they are supported. Some money that is put into industry which is purely personal and secular is locked up from the use of the Lord's cause. So far as the owner is concerned it is as truly hoarded as if it were buried in the back yard or in a hollow tree.

There are two evil effects which James says follow from this failure to put money to Christian service. First it becomes a testimony against the owner. It is a witness to his unfaithfulness to trust. He is caught with the goods on him. He is found guilty of cupidity, avarice and misappropriation of trust funds. As a man who was appointed guardian for orphan children, he has

used the funds for his personal benefit. Some people say that money talks. It does. And it will have some fearful things to say in the day of judgment, against those who have failed to use it right. The man who was entrusted with one pound was at last bound and cast into outer darkness, not because he stole the money, but because he made no good use of it. He thought his producing and returning it was sufficient, but it was a witness against him.

The other evil that James speaks of is that it "shall eat your flesh as fire". Unused resources not only witness against a man, they are a curse to him. They consume the finest qualities of his soul. Money rightly used may produce spiritual riches. It develops beautiful traits of character. Unused or wrongly used it becomes a means of soul shriveling and self destruction.

TRANSFERRED EMPHASIS

Straws show which way the wind blows, but the matter about which we speak is the size of a bundle of hay. By this we mean that by naming the last story in the fifteenth chapter of Luke "the parable of the prodigal son", we betray our theological bias and transfer the emphasis from the person on whom Jesus meant to put it to one on whom he did not intend to put it. Of course we get our theology from the Bible, but that does not mean that we get it from the head line at the top of the page, or at the beginning of a chapter, but from what is in the chapter itself. The Lord gave us the contents of the chapter, but never put the headings on the chapter or on the page.

We shall never get the popular name of this parable changed now, and it is not worth while to try. But Jesus did not name it "the prodigal son", nor was he speaking primarily about the son. The figure who stands out in this story is the bereaved father. He was loving, tender, patient, distressed, anxious, watchful, waiting, hopeful, longing for the return of his son and ran to meet him when he saw him coming. He fell on his neck, was moved with compassion and kissed him again and again, for that is the proper meaning of the word. He cut short the prodigal's confession, called the servants to bring out the best robe quickly; to put a ring on his hand and shoes on his feet, to kill the fatted calf and make merry. He proclaimed a holiday and announced a feast. He dwells on the fact that the dead has come back and the lost is found. His own feeling and attitude is further set into prominent light by the conduct of the elder brother.

These things here recorded are not new, but the purpose of them is often obscured in our teaching. Jesus speaks of the bad conduct of the boy that he may magnify the love of the father. Sin is permitted to abound that grace may abound. The three parables of the "lost coin", the "lost sheep", and the "lost boy" are spoken to justify the attitude of Jesus toward sinners, to portray the love and mercy of God. The pharisees had complained that he received sinners and ate with them. And this is Jesus' answer.

Attention is called to this case of transferred emphasis, because it is indicative of most of our theology: we have taken away the Lord from the chief place in our thinking and given it to man. The Bible is not primarily a history of man, nor of any race, though every word of its history is absolutely true, and one fact in its record will outweigh a dozen in any other record. But it is not a history of man: it is a revelation of God. It is given that we might know him. We will not learn much about God by studying man, but we will know man best by coming to know God. If our preaching and our Bible teaching are to accomplish their purpose, we must get back to God. We must make him known; we must know him and preach about God.

Many a congregation would be greatly interested in a series of sermons about God. And what is more to the point they would be greatly helped by them. The motives to conduct lie

deeper than exhortation and appeal. Men do not say "Woe is me, for I am undone", "I am a man of unclean lips and I dwell in the midst of a people of unclean lips", until they can say, "For mine eyes have seen the King, the Lord of hosts". And as to one's overcoming sin and learning obedience in experience and conduct, Paul knew that any righteousness of his own was worthless and impossible from the requirement or enforcement of law. What his soul craved as necessary to produce righteousness within and without, was, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings". We need to shift the gear of our theology from low to high, from man to God.

MATTERS EDUCATIONAL

There is no question that the recent sale of bonds by which Mississippi College received \$250,000 to its endowment was not only an indication of quickened interest in education; but it was also a means of further quickening interest in our schools. Christian education is coming in for a much larger share in our people's thoughts and in our denominational program than ever before. Immediately upon securing the additional endowment for Mississippi College and the providing for \$10,000 additional to the income of each of our female colleges, Blue Mountain and Mississippi Woman's College, Secretary D. M. Nelson set his heart upon securing help from the General Education Board of New York. He had engineered the bond sale and he and Mr. J. M. Hartfield of Jackson were successful in securing a promise of \$125,000 from the General Education Board.

When people invest largely in any enterprise they begin to feel serious responsibility for the safeguarding of these funds, and for using them to bring the biggest and best results. It became a matter of great moment to get the most for your money, of making a dollar bring the largest returns. These gentlemen who visited the headquarters of the General Education Board were impressed with the willingness and the desire to give money for education where it would get results. They were likewise impressed with the anxiety of the Board to put no money where it might be lost or wasted. Mr. Hartfield is a member of the Board of Trustees of Mississippi College. He is also president of the Merchants Bank and Trust Co. and one of the most careful and aggressive business men in the state. He and Mr. Nelson gave assurance to the Education Board that the utmost care would be exerted to make sure and effective every dollar given to Education in Mississippi.

The trustees of our schools and their presidents are entirely sympathetic with this purpose. These college presidents are experienced and successful school men. Immediately upon the securing of the promise of \$125,000 from the General Education Board, a movement was started to strengthen the financial machinery of our colleges and put them in the best possible working condition. An independent audit was made of the past financial transactions of the schools and their present condition. Some suggestions were made by which it was thought possible to safeguard every dollar and make it one hundred per cent efficient.

In a spirit of brotherly co-operation the college presidents, the college trustees and the Education Commission have addressed themselves to the problems before them. There are details of this work into which it is not necessary to go, but the principal means of improvement has been the adoption of by-laws very similar in content by all of our colleges. These by-laws in no radical way change the organization or operation of the schools, but they do seek to make more efficient the administration of our colleges.

For one thing they seek to make the trustees of these institutions live and functioning bodies. Complaint has been sometimes made that some trustees are mere figureheads; that the boards were too large and that many members do not

Men do not
am a man
t of a peo-
say, "For
d of hosts".
arning obe-
knew that
rthless and
enforcement
necessary to
thout, was,
wer of his
sufferings".
eology from

AL

ent sale of
eived \$250,-
n indication
t it was also
rest in our
ng in for a
ghts and in
ever before.
onal endow-
ne providing
of each of
and Missis-
M. Nelson
om the Gen-
He had en-
Mr. J. M.
in securing
heral Educa-

ay enterprise
ibility for the
r using them
s. It became
the most for
g the largest
ed the head-
Board were
the desire to
would get re-
sed with the
ney where it
eld is a mem-
ssissippi Col-
erchants Bank
t careful and
ate. He and
ucation Board
rted to make
to Education

their presidents
urpose. These
and successful
e securing of
eneral Educa-
to strengthen
leges and put
condition. An
past financial
ir present con-
ade by which
d every dollar
efficient.

tion the college
the Education
selves to the
details of this
ary to go, but
it has been the
content by all
no radical way
ration of the
more efficient

ke the trustees
ctioning bodies.
ade that some
that the boards
members do not

attend the meetings; and that some of those who do attend are not familiar with the work or needs of the institutions in which they are trustees and for which they are responsible. It is said that too often they simply come together to put their stamp of endorsement on what somebody else does. This has resulted in control by a few, and a lessening interest on the part of the majority. Most anything might happen and most people not know what was done till it was too late to change it without embarrassment. Some trustees have even complained that they were not consulted, and things were done which they did not approve.

To remedy this fault a new set of by-laws has been prepared and approved by which the proper work of trustees is divided up among the membership, giving to each group the specific task of looking after some department of the work. The trustees are also to meet oftener in order to keep in constant touch with the work. There are other provisions also, chief among them perhaps being the provision for more thorough and complete supervision of the business of the colleges by a specially elected Business Manager under the general direction of the College President. This will relieve the presidents of much of the detail work and burden of financial administration, that they may give their time more to the educational work and the care of the young people entrusted to them. If this is carried out in the proper spirit it will result in greatly enlarging the attendance at our colleges, in better work done in the colleges and in the more efficient financial administration. We are at the beginning of great expansion in our educational work. There is great need of wisdom, of patience, of loyal co-operation, and of generous support. Most of the young people in Mississippi who go to college go to Christian colleges. They are at once our charges and our greatest opportunity.

The investigations into the Mer Rouge murders that have attracted nationwide attention have been such as to make many suspect that it was more of an effort to discredit the Ku Klux Klan than to uncover crime. The means of publicity were practically all in the hands of the Catholics, and the papers have been flooded with anti-Klan stories. The Carolina Citizen of Spartanburg carries an article from The Fellowship Forum, a Masonic paper of Washington, that tells the other side. According to this article, which came after personal investigation on the grounds, the prosecution is in the hands of the Catholics or near-Catholics. Governor Parker is not a Catholic but has a daughter in a Convent; the attorney general is a member of the Knights of Columbus; the Federal investigator, Burns, is also a K. of C. and "all state investigators are Catholics." It is a very interesting story. The K. K. K.'s have their version, but it seems that they can't get it before the country.—Baptist Courier.

The twenty-third annual Bible Conference of the Baptist Tabernacle, Atlanta, Georgia, will be held March 18th through the 25th with five services daily. The speakers will be Doctors George W. Truett, E. Y. Mullins, Curtis Lee Laws, Len G. Broughton and Griffith Thomas. The Executive Board of the Georgia Baptist Convention is planning to invite and entertain all Baptist pastors of Georgia during the sessions of the Conference. Special rates in one of the largest hotels has been secured for all who attend the Conference, the price being \$1.00 per day per room. It is expected the forthcoming Conference will eclipse all former sessions in point of attendance, spiritual interest and power. Those desiring further information may address the Pastor and Director of the Conference, Rev. John W. Ham.

Brother W. R. Haynie is happy in his work in Albany, Mo., where he likes it all except the way the thermometer does, which ducked to eighteen below zero when it heard a cold wave was coming.

Pastor J. B. Gordon reaches and preaches to several churches from Itta Bena. There were 91 additions last year, from June to January. The people gave him a car for Christmas and he is planning for enlarged work.

Pastor N. J. Lee declined recently a call to West Lake, La., for full time that he might devote himself to the one-fourth time churches which he is serving in and near Pinola. We hope he will write the Record something of his estimate of the fourth time church.

We learn that Brother W. T. Graves, a graduate of Mississippi College, and who will graduate at the Southwestern Baptist Theological Seminary in May of this year, will be open for calls to Mississippi. It is understood that Brother Graves desires work in Mississippi if it can be had. Before going to the Seminary he supplied a number of strong churches in South Mississippi. Churches without pastors can communicate with Brother Graves at Seminary Hill, Texas.

It was the editor's privilege to join the pastors and others of Mississippi Association in a Bible Institute at Centerville. Nearly every pastor in the association was present, and they are a group of great spirits. Visitors came from Woodville and from some of the country churches. Pastor Suttle has seen a parsonage grow up over him and his family, and the church is growing around him. We had the pleasure of listening to and mingling with such preachers as J. J. Mayfield, Hall, Thompson, Johnson, Cain, Seidenspinner, Sandifer. Other brethren came in later. They love the Lord, his word, his work and the workers. If we ever get a chance we are going to see them again. The women in the association are doing more than ever before, and the young people's organizations are taking on a good healthy color due to more exercise.

D. L. MOODY, A FRIEND TO PRISONERS

In 1895 Mr. Moody's attention was attracted to the spiritual needs of the large criminal class, then numbering about 750,000 in and out of prison. He at once instituted a fund with which to place religious literature in penal institutions, chiefly Gospel books and Bible portions. This ministry has been blessed of God in a marked degree.

The Bible Institute Colportage Association of Chicago, the administrators of this fund, report some recent expressions from Christian workers who have used their literature with prisoners. Among them is the following from a chaplain at Atlanta:

"I believe I would speak in the bounds of reason if I should tell you that at least fifty prisoners have been awakened to see their sins and to promise God and man to live for God and heaven. In addition to these, six men are now doing religious work in the camps and three of them are preaching the Gospel, as a result of reading your books."

This Association is making an effort to place Gospel literature and Scripture portions in all the penitentiaries, reform schools and larger county jails throughout the country during 1923.

"The Baptist Record" is a popular name for a denominational paper. Beside the one which made Mississippi famous, there is one by the same name published in Iowa. Recently we have been receiving copies of another bearing this name, published by our colored brethren at Kansas City, Mo. May their circulation increase and their readers be mightily blessed.

Joe Canzoneri led the singing in a meeting conducted by Pastor R. M. Inlow of Sedalia, Mo. There were 109 additions.

Dr. W. B. Riley will assist Pastor Ben Cox in a meeting in Central Church, Memphis, beginning April 3rd.

The Executive Board of the Tate County Association has printed a neat booklet giving the names of all the churches and pastors and dates of regular preaching; also the times fixed for all special services in the interest of the general denominational work, and their evangelistic meetings. It is a model of helpful suggestions and could well be studied by other associational executive committees in furthering the work.

Pastor Bryan Simmons says that Sunday was a great day at Laurel because of the visit of Missionaries J. H. Rowe and wife from Japan. The churches of Laurel have just had one of the greatest training schools for teachers ever held in the state. Brethren Sweaney and Posey and Miss Brown were assisted by local teachers and they taught five of the books in the course, 250 taking the work.

A number of our Baptist school men in Mississippi attended the meeting of the Baptist Education Association in Memphis last week. We expect a report of the meeting by Secretary D. M. Nelson. The daily papers reported an interesting session, and a joint session with a similar organization of Methodists at which a plan of co-operation was provided for among schools of evangelical denominations.

The Baptist Courier regrets that the South Carolina Legislature recently defeated two good bills; one to close dance halls and swimming pools on Sunday, the other to require a young man applying for marriage license to show a physician's certificate that he is free from venereal diseases. This last is sure to come and people had as well be getting ready for it.

Gum Springs Church was organized in November and called M. E. Chapman for pastor. Their house was burned several years ago and they propose to buy a building which they now occupy in Simpson county, on the Dixie Highway between Braxton and D'Lo, a W. M. U. has been organized and a Sunday School is doing good work.

The lower house of the Oklahoma legislature has passed a bill prohibiting the use in the public schools of books which teach the Darwinian theory of evolution or anything which contradicts the Bible. It goes to the Senate and it is not known what they will do with it.

The First Church, McComb, will let the contract for a new auditorium soon. The city is growing and the First Church is keeping pace with its progress in every way. Other churches in and about McComb are taking hold of the clean-up campaign vigorously.

The Baptist Sunday School Board announces that the first edition of Dr. J. T. Christian's "History of the Baptists", recently off the press, is already exhausted. The second edition will be issued immediately and orders have already come in for part of this edition.

Dr. B. P. Robertson of Senatobia represents an agency which is arranging for passage of Baptists going to the Baptist World Alliance this summer at Stockholm. He will be glad to correspond with those who are interested.

Abe Martin says: "The trouble with moral films is that they show too much cigarette smokin' an' huggin' an' sloppin' befor' the moral shows up."

By mistake the name of Brother Gilmore was signed to the obituary published recently of Mrs. Thornhill. It was written by Pastor O. P. Estes.

Pastor J. L. Boyd has resigned at Biloxi to accept the call to Magee, the change to be made March 15th.

WILL DEDICATE CHURCH

The new building of the Baptist church at Leland will be formally opened and dedicated next Sunday, Feb. 25. Dr. B. D. Gray, of Atlanta, Ga., will preach the dedicatory sermon. The services in connection with the opening of the new building will continue throughout the week and the program includes the following speakers: J. E. Byrd, Dr. H. L. Martin, Rev. R. Q. Leavell, Dr. J. T. Henderson, Gypsy Smith, Jr., and Dr. Wm. A. Harum. The pastors of all the local congregations will have charge of the service on Sunday night, Feb. 25.

The erection of the new building was begun in April of last year, and cost, with furnishings, exclusive of pipe organ, about \$70,000. This amount was raised in cash, and all bills have been met as they became due. The building will be dedicated without debt. The accomplishment is one in which the entire community prides itself.

The new building is modern in every respect, and provides adequately for every departmental activity for a progressive and thoroughly organized church. The building committee is composed of L. O. McGee, chairman; F. G. Marble, secretary; H. C. Crosby, and C. C. Dean, W. B. Swain, J. W. Thompson, George Breisch, D. H. Landrum and John A. Collier. W. H. Morgan is the pastor. —Commercial Appeal.

HATTIESBURG CONFERENCE

You have doubtless seen some notice of the Regional Conference to be held at the First Baptist Church, Hattiesburg, March 8-9, under the auspices of the State Convention Board. Besides a good array of our brethren within the State we are to have Dr. Scarborough on the evening of the 8th. As you doubtless know the Conference is in the interest of a catch-up campaign for our mission, educational and benevolent work and we are exceedingly fortunate to have Dr. Scarborough, the chairman of the Conservation Commission, with us.

The Baptists of Hattiesburg will entertain the visiting brethren and we are looking for good attendance. Do not disappoint us, but work up a goodly number of your people to come with you for the two day session. Really the meeting can be reached from any point in the district by automobile, though it will be more convenient for some to come on train. Whenever you come report at the First Baptist Church or to any of the Baptist pastors, whose names are signed below.

Our Methodist brethren are working hard to clean up their Centenary pledges. We can beat them on several things. Let us also beat them by letting our pledges by the end of the campaign period and not wait till after the time has expired. It is so much easier to do this before than after.

All pastors of Hattiesburg we cordially invite our brethren of the Fifth District to meet with us and help thresh out some of the problems connected with our denominational work.

The first service will be held Thursday, 7:30 P. M. March 8th.

We shall expect you. Let us hear from you.

Yours for the Master's service,

W. F. YARBOROUGH,

W. S. ALLEN,

J. E. WILLS,

M. J. DERRICK,

A. L. O'BRIANT,

Enlistment Missionary.

B. Weathersby will leave the Fort Worth Seminary after a few weeks, and his face turns toward Mississippi. Brother Weathersby is completing two years at the Seminary, has supplied Texas churches while there, and before going to Texas was pastor of churches in Mississippi. This notice is for the benefit of pastorless churches. Brother Weathersby's services are available at the present time, and any communication will reach him addressed, Seminary Hill, Texas.

CHINA'S CHRISTIAN GENERAL

By Sherwood Eddy, Kaifeng, China

I am writing from the Southern Baptist Mission in Kaifeng, where I am staying with Mr. McNeal Poteat, the efficient and able pastor of the Baptist church in this city. Here in Kaifeng, which was one of the last capitals of China to be opened to the Christian gospel, we have been holding meetings in the new auditorium of the Baptist church, which is filled twice daily with the great audiences of non-Christian students and the general public.

During our visit we spent some time with General Feng and his far-famed "Christian Army", conducting daily meetings for a thousand of his officers. He is perhaps the Chinese Gordon or Stonewall Jackson of China. He has been the Governor of two provinces and is now the commander of an army in which nine thousand men have already been baptized and received as Christians into the church, while more are waiting on probation, being prepared for admission. I count this time with General Feng as one of the great experiences of my life.

Last night I spent some time with him just after he had been ordered to leave Honan to take command of his army in Peking. He is a man of impressive presence, over six feet in height, of powerful build, weighing over two hundred pounds, every inch a soldier. His face combines strength and charm. Like Chinese Gordon he is a stern disciplinarian but a passionate lover of men. His face, normally grave and dignified, lights up with strong feeling or kindles with his keen sense of humor. He impresses one as a man of great reserve strength. He is a far stronger man than the President of China or the leaders of any of the present contending factions. He might well become China's first Christian President, though such a thought would be far from his desire, as he has no personal ambition to weaken his master passion. Let me try to relate his story as he told it to us last night in answer to our questions.

Feng's Story

He was born in Anwei, in a little village in Central China just north of the Yangtze, only forty years ago. He is still a young man, as are all his officers and men. When stationed as a common soldier at Paotingfu he was, as he told us, only an ignorant "private" with a bitter prejudice against Christianity. When the troops were sent through the city as a firing squad to shoot into the air and drive off the evil spirits supposed to be causing the epidemic of cholera which was then raging, he went out of his way and took delight in firing with his rifle through each letter of the sign in front of the Presbyterian Mission Chapel. So ignorant was he that he honestly believed the missionary doctors in the hospitals were secretly stealing the eyes and internal organs of little Chinese children to make a mysterious liquid to send their telegrams. As he told us this, he burst into laughter at the thought of his ignorance and superstition of twenty-two short years ago. When a preacher in Paotingfu was speaking from the text, "Whoever strikes you on the right cheek, turn the other to him as well; whoever wants to sue you for your shirt, let him have your coat as well", Feng picked up his table to carry it away. The preacher interfered and asked him to stay and hear the Christian message. To this Feng replied, "If you practiced what you preach you would give me the chair also." Like the mass of the inhabitants of Paotingfu Feng had no use for "the foreign devils."

I wonder whether my class-mate, Horace Pitkin, as he studied the language and worked the three short years of his life in Paotingfu ever passed on the street this scowling young giant? I remember the last letter that I received from Pitkin as the Boxer hordes were closing in about him. The Germans had just seized the heart of the sacred province of Shantung. Russia had taken over half a million square miles of territory and the other world powers had not been far behind

in despoiling China. The Boxer uprising was the last frenzied paroxysm of rage against this foreign menace for which the martyrs of 1900 had to pay with their lives.

As the mob closed in about them Pitkin sat with his Chinese friend and sent the last message home to his wife sick in America. He had seen the fires of the Presbyterian Mission across the city and knew that his turn was coming next. Feng, a hardened, ignorant private, had been sent with the soldiers ostensibly as a guard, but in reality to make sure that all the missionaries were killed. He was not at all troubled as he saw the Presbyterian missionaries enveloped in the flames. It seemed a good riddance of people who had been stealing the eyes of their little children. But there was something that occurred in the Congregational Mission which touched his heart. Miss Morrill, a timid girl who had been almost too shy to offer herself to the board secretaries as a missionary, came out with two little children and faced the Chinese mob. She said, "We have healed your sick, we have taught your children in our schools, we have ministered in your homes. Why do you want to kill us? I myself have ministered to a large number each day. Many of the lives of your people have been saved. I am willing to give my own life but won't you, for the sake of those whom we have healed among your people, spare the mothers and little children?" After this many of the Boxer mob left in shame and felt they could not kill her. But the mob later re-formed, broke through the gates, beheaded Pitkin, hung his head as a trophy on the city gate and threw out his body to the dogs. They then dragged off the women and children and killed them all.

This week I stood beside the martyrs' graves in Paotingfu. On the stone that marks Pitkin's grave is the inscription, "If any man would come after Me let him deny himself and take up his cross and follow Me." The passage on the stone above Miss Morrill's grave is, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, shall receive an hundredfold, and shall inherit everlasting life." The death of the martyrs at Paotingfu, and particularly the sacrifice of Miss Morrill, touched the heart of Feng and produced the first stir of his conscience toward Christianity, just as the stoning of Stephen began to work in the troubled soul of Saul of Tarsus.

Later on Feng twice resorted to a missionary hospital for treatment; once in Peking and once in Manchuria. Each time he was surprised when upon leaving they refused to take any payment whatsoever, but said to him, "Do not forget God; remember what we have told you of the gospel of Jesus Christ." Though he was impressed at the time all these things were soon forgotten in his busy life.

Feng Accepts Christ

In 1912 Dr. Mott and I were holding meetings in China. I was in Tientsin while Dr. Mott was in Peking. Feng was now a young major. He came to Professor Robertson's lectures on science and was given a ticket of admission to Dr. Mott's religious meetings. He attended every day and took notes. This was the first time he had ever listened to a full presentation of Christianity. In the light of what he had heard he accepted Christ, signed his name when the cards were passed and entered one of the Bible classes which was taught by Bishop Norris. Later he was baptized by Pastor Liu Fang, who greatly helped him in his entrance into the Christian life, and who in the years since has baptized, after careful examination, a thousand of Feng's soldiers.

No sooner had he become a Christian than he began to work earnestly among his fellow officers and soldiers and in time conceived the project of building up a Christian army. People of pacifist convictions living in the peaceful twentieth century seclusion of Anglo-Saxon countries may wonder if such a contradiction as a "Christian" army is possible. The writer has just been trav-

g was the
t this for-
1900 had
in sat with
t message
e had seen
across the
ning next.
been sent
rd, but in
missionaries
bled as he
veloped in
e of people
their little
at occurred
ouched his
o had been
board sec-
n two little
She said,
ought your
nistered in
kill us? I
mber each
e have been
own life but
m we have
mothers and
the Boxer
uld not kill
ke through
head as a
ut his body
the women
s' graves in
cks Pitkin's
would come
take up his
on the stone
every one
n, or sisters,
en, or lands,
redfold, and
death of the
y the sacri-
art of Feng
nsience to-
y of Stephen
of Saul of
a missionary
ng and once
prised when
ny payment
forget God;
f the gospel
mpressed at
forgotten in
ng meetings
Dr. Mott was
major. He
es on science
to Dr. Mott's
ery day and
he had ever
istianity. In
epted Christ,
e passed and
h was taught
tized by Pas-
m in his en-
o in the years
amination, a
tation than he
ellow officers
he project of
ole of pacifist
wentieth cen-
untries may
a "Christian"
st been trav-

eling with a poor missionary in Honan fleeing from the bandits after having spent formerly eleven days with his family as captives of the terrible "White Wolf" and escaping by hiding in a straw stack for ten days. Several missionaries in this one province have recently been held captive for ransom and hundreds of villages throughout China are at this time being burned, pillaged and destroyed by robber bands. It is hard to see how law and order can be maintained without a disciplined force like that of General Feng. If anyone can demonstrate that it can, they will be eagerly welcomed by this Christian general and his officers, hundreds of whom would prefer to become evangelistic and active Christian workers tomorrow if any other way of protecting China from lawlessness can be found.

After defeating his enemy in one battle, instead of beheading his prisoners according to the ancient custom, he forgave them, gave each one some money and sent them to their homes. After his victory and his efficient administration in Shensi, he was made governor of the province, where he built up the best army in China. It is made up of some twenty thousand men who are disciplined, men who obey orders, who will not loot and who are fearless in the face of death. In the recent war one brigade of his army saved the province of Honan while the remainder made a flank attack which led to the defeat of the army of Chang Tso Lin, the Governor of Manchuria in the North. At the critical juncture of the war Chao Ti, the treacherous Governor of Honan, who had amassed by bribery, robbery and the opium traffic some \$5,000,000 during his graft-ridden rule of the province, rose with twenty thousand men to seize the railway and join the enemy, Chang Tso Lin, who was advancing to seize Peking and become dictator of China. General Feng had with him but a handful of men. He took General Chang, his great evangelist and preacher, and told him to hold the line with less than a thousand men and fight till the last one had fallen rather than give ground. General Chang held the line in the darkness for more than four hours against the large army, who were intimidated by his resistance, until General Feng arrived with two thousand more of his troops and defeated the treacherous governor with his twenty thousand dissolute soldiers. Feng was then made Governor of Honan, a province with a population of 30,000,000 people, or nearly one-third of the population of the United States.

But it is General Feng's army that has impressed me most. It is the first Christian army I have ever seen. I have read of Cromwell's Ironsides entering battle with prayer and psalms, but I question whether his puritan army was more Christian than this one in China. These men, too, are "round heads" and ironsides. Every man from the general down to the latest recruit has a close cropped head and is trained as an athlete. It is a superbly drilled body of men if you watch them in military review, though they are clad in homespun and make all their own clothes, shoes and other necessities. General Feng entered the province on foot and sets the example of daily manual labor. He leads the most democratic army in the world today.

In the first place, this is a sober, efficient, hard-working army. All the officers and men pattern their lives after the General. His own work for the day is typical of that of the troops. He rises at 4 o'clock and has his morning watch. From 5 to 6 o'clock he studies Chinese; from 6 to 7 he studies English; from 7 to 9 he attends to his official business as Governor. After breakfast he receives callers and completes the business of his civil administration from 9:30 to 12; from 12 to 1 he works with his own hands in the iron foundry. Every officer and man in his army must learn a useful trade so that when they retire or reach their youthful age limit, they may successfully enter civil life. Like General Armstrong and Booker Washington, he believes in the dignity of labor, in learning by doing and in work as a great character-building force. From 1 to 4

he inspects his troops and tends to his military duties. He goes home at 5 and remains an hour with his family. The evening is given to study or to interviews at his headquarters.

Preaching to His Officers

During our stay in the capital of Honan, I met nearly a thousand of his officers at 7:30 A. M. each day after they had finished their morning drill. On Sundays a meeting was arranged for some ten thousand soldiers and officers stationed about Kaifeng. But while we were with General Feng in Honan he received orders to move to Peking and take command as Inspector General of the National Army. We saw him off on the train and owing to the movement of the troops the large meeting became impossible. I have never seen such earnest faces as I saw among the officers of that army morning by morning. Each man had his notebook and Testament and took notes on every address.

The leading Generals have caught the spirit of their chief. General Lee was converted as a young lieutenant in Mott's meeting in Peking ten years ago. He is a most earnest leader and headed the eleventh division that won the decisive battle and saved Peking in the recent fighting. General Chang, the chief of staff, held out for nearly ten years as a Confucianist prejudiced against Christianity. When he saw the almost utter failure of ancient Confucianism and of the modern system of secular education to save China, finally convinced by the power of General Feng's life of the ability of Christ to save the individual and to uplift society, he also became a Christian. General Chang, who led in the defense of Kaifeng, is an evangelist of great power. All four of these generals desired at one time to give up their places in the army and become Christian workers, but each is held in his present place by a sense of duty. In the present chaos of China some force is needed to maintain law and order, to put down banditry, opium smuggling, lawlessness and crime. What Cromwell's army was in the dissolute reign of the Stewarts, what Washington's unpaid army at Valley Forge was to America, the Christian army of General Feng may yet prove to be in the approaching crisis in China.

General Feng has traveled a long way in the twenty-two years since he stood a hard and ignorant "private" at the time of the Boxer uprising. He was then unable to read or write even his own name. He lived in an ignorant and superstitious world of demons and "foreign devils" who were stealing Chinese children. Today he is a self-educated man, almost worshipped by the Chinese college graduates who know him, leading perhaps the first army of this century that could be called "Christian" in its spirit, personnel and actions.

Praying for Rain

The general's faith is still primitive and simple. He unites something of the stern discipline and justice of Oliver Cromwell, the mystical devotion of Chinese Gordon, the Christian character and dignity of Stonewall Jackson and the faith of Elijah when he prayed for rain. The local missionary, Mr. Poteat, told me that during the drought last summer, when the people were half starving and suffering from lack of rain, when the heavens were brass with not a cloud in the sky, General Feng called for a service to pray for rain. When the meeting was being prolonged and one or two prayers seemed to be too formal, the General said, "Cut out those long prayers." He then began to speak. He called upon his army to repent of their sins that they might be able to receive God's blessing. He then led in prayer, confessing the sins of the province. He prayed, "Lord, these people are not Christians. They do not know any better. Put their sins upon me. Blot out my name and let me perish for them, but send rain upon these starving peasants this day."

The missionary told me that within two hours after he returned from the service, the fields and streets were flooded with rain. Speaking of the

service, General Feng said, "Yes, God was right there." He believes literally that God is always right there, that He is at his right hand, that he shall not be moved. His officers have the same simple faith. Referring to their escape from Honan when they were shut in on three sides by the enemy and finally extricated themselves without the loss of a man, one of the officers said, "Do you think it strange? Are we not soldiers of the Living God? Did He not put fear into the hearts of the enemy?" Such is the simple faith of these men who, as we write, are leaving the province of Honan which they have sought to enlighten and are now on their way to Peking, the rotten plague center of the graft-ridden National Government.

The world has not yet seen what God could do through a Christian army or a Christian body of men utterly devoted to the service of God and man. I have not found one of these hearty soldiers who would not leave the army tomorrow if he saw any way of bringing peace to troubled China with its grafting officials, multiplying bandits and lawlessness that is increasing by leaps and bounds. They can see no other way of maintaining law and order than by the use of a disciplined force. General Feng has an army like the Christian Cornelius, "a captain, a religious man, who revered God with all his household, who was liberal in his alms to the people, and who constantly prayed to God." It is the first Christian army I have ever seen. I can only contrast it with some of the armies of the foreign "Christian" nations here with their blasphemy and venereal disease.

I shall never forget the closing service lasting over two hours with nearly a thousand officers. They are ordered to Peking, now the political cesspool of a corrupt body of officials and self-seeking military governors. They go with their pay months in arrears where certain jealous officials will be glad to starve them out if they can. They will be exposed to slander, misrepresentation and opposition. Let us pray that their faith fail not.—Christian Index.

(Continued from page 1)

IN WINSTON

You ask how the Baptist Record was put in every home represented in my church. It was achieved in this manner:

During twenty-two years of continued labor together the bonds of mutual love and fellowship between church and pastor have been obtained which I am sure could not have been in a short time.

A servant of Jesus Christ, who was anxious to aid in the on-going of the kingdom, asked the pastor's advice in the matter of helping this church to grow in grace and usefulness. Our conclusion was, that the Baptist Record in every home would be the best means of attaining that glorious object; as it would inform and interest them in the support of all the objects we foster.

The plan was executed during our protracted meeting in which the pastor did the preaching. Announcement was made to the church that a friend had made it possible for every family to have the paper who felt unable to take it. The pastor gave an exhortation on "Give attendance to reading" good and wholesome literature. He said the Baptist Record was the best of all periodicals for Mississippi Baptists and that he would receive and forward their subscriptions. A number gave their subscription to the pastor and a generous brother furnished the deficit.

Yours in Christ,

J. D. FULTON.

Dr. Gunter attended the meeting of Southern State Mission Secretaries at Gulfport Feb. 23-27. We are glad to have these brethren as guests in Mississippi for a few days. They are carrying great burdens and need our support and prayers.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. R. L. BUNYARD, 1st Vice-President, Madison
 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw
 MRS. C. LONGEST, 3rd Vice-President, University
 MRS. J. K. ARMSTRONG, 4th Vice-President, Louisville
 MRS. JAMES CHAMPLIN, 5th Vice-President, Hattiesburg
 MISS JENNIE WATT, 6th Vice-President, Columbia

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MRS. P. I. LIPSEY, Recording Secretary, Clinton
 MISS FANNIE TRAYLOR, Young Peoples' Leader, Jackson
 MRS. D. M. NELSON, College Correspondent, Clinton
 MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MRS. HENRY F. BROACH, White Cross Work, Meridian
 MRS. H. J. RAY, Mission Study Leader, Grenada
 MRS. HENRY F. BROACH, Personal Service Leader, Meridian
 MRS. R. B. GUNTER, Stewardship Leader, Jackson
 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson
 MISS M. M. LACKEY, Treasurer, Jackson

OTHER MEMBERS EXECUTIVE BOARD

MRS. R. L. COVINGTON, 1st District, Hazlehurst
 MRS. H. L. MARTIN, 2nd District, Indianola

MRS. Wm. B. JONES, 3rd District, Baldwin
 MRS. R. L. CARPENTER, 4th District, Crawford

MRS. W. J. PACK, 5th District, Laurel
 MRS. E. W. HEWITT, 6th District, Summit

An Interesting Letter From Mexico

To the Ladies of the Hallie G. Neal Circle, Oxford, Miss.

My dear friends:

You dear ladies just surprise me with your thoughtfulness and kindness. I have not forgotten many means the box you sent me six years ago. How I treasured it and cried over it every time I looked at it, until at last with blinding tears I gave it away to some one who needed it.

(Editor's Note:—This was a layette for a precious little one that went right back to the Glory Land.)

And now here comes such a shower of Christmas cards and handkerchiefs, and no matter how choice I might be could not fail to be pleased with them. They are, one and all, beautiful and the new odd colors help me to keep up with what is stylish in the States. I do most certainly appreciate them and your dear thought of me. Why, you know I have never been used to being treated like a preacher's wife! Mr. Neal and I married and came right on down here in a few weeks, and here instead of receiving, it is give. The pastors and pastors' wives are not petted and spoiled, I can assure you.

The first present I got as a Missionary was from Dr. Willingham. Some man in the States had just lost his wife and he sent Dr. Willingham all the nice new furniture, for he had only been married a short time, and Dr. Willingham sent us the lace curtains. They were beautiful, but I always felt so sorry for the man when I saw them.

Maybe you think I am waiting a long time to say thank you for the nice shower, but I am not, they were just a long time coming. Things move slowly in Mexico. They were just as much appreciated as if they had come early and it made much less confusion, for I was not in Toluca on Christmas Day. I went and spent the day with my husband. Had such a happy Christmas. Two years in succession I have had to spend it away from him; but this time I went to where he was. Our church nearly always has some sort of entertainment, and I feel like I have to be here, but this year they had to have their entertainment late on account of the children getting out of school so late, so they voted to have it on the 6th of January, and that gave me a chance to get away from home Christmas. Mr. Neal has been building churches three winters in succession and so is away from home about seven months of the year at a time and that makes it hard on me. But this is the last church he has to build, so far as we know. He is in Morelia this winter; and there is Mrs. Arevalo, who was Miss Jones, an American Missionary, and was associated with us here in school work in 1910 and '11. Our new missionary, Miss Long, is also there. She was with us here in school work until 1914; and so I had the pleasure of being with both those old friends as well as with my husband. Miss Long was sole occupant of the school building and I went there and we kept house together; and we did have some good things to eat that we cooked ourselves; things I don't get any chance or time to cook here. I left all my sick folks behind and all church difficulties and went and lived a different life for two weeks, and I shall remember

it as one of the bright spots in my life. I came back before the old year was out to be here and help where I was needed in the church work.

The first week in January the Presbyterians had their mission meeting here, and there were twenty-seven grown people and twelve children present. Some of the missionaries were not in Mexico, and some were visitors from Northern Presbyterians; but this mission has 25 grown people appointed missionaries for the work of three states. Mr. Neal has under his care the same three states and three more—and no one to help him.

They rather wanted to rub it in on me about us being so few. One asked me if the Baptists proposed to occupy all the territory, and I told him yes we did, and our Board had sent one man to invited several to my home to have supper with me, since I am always occupied at the hour of tea and too busy all morning to fix dinner for any one. Sometimes I do not get out of my office until one o'clock, and I do not have a servant that can do the work. They invited me there for Sunday dinner and there were forty for dinner. The people were received in the home of the missionary family that live here, and we lent them our school beds and so they all stayed together. It is "the Social Uplift" work they have here; and they have a large hall for the social center and lots of dishes and tables and chairs and things of that sort, so that they could set the tables for that big a crowd. They have one doctor, two trained nurses, two young ladies for school work, one man not to teach, "but to make the schools better"; I do not understand what his work will be. One man to help in the union Seminary and several field men. It is no wonder they felt like laughing at us two down here plodding along alone. We are so glad the Board has sent us Miss Long to help, and to have some sort of school work.

She opened school the 2nd of January and has twelve boarding pupils. There she has to make a reputation for the school; here it is already made. We had 180 pupils in the day school the last year of school. I believe she could easily have opened with a hundred here, but everything must have a small beginning, and Morelia is fatal while Toluca is indifferent.

Again I thank you for your Christmas present, your interest in me and your prayers. I hope you will have a great and good year's work in your church and society.

(Signed) HALLIE G. NEAL, M.D.

Toluca, Mexico, Jan. 15, 1923.

Sisters, let us each one in each society see to it that Royal Service subscriptions are taken this month by each one of us. Mississippi does NOT want to fall behind in her quota; neither do we women want to lose the splendid things that are being brought to us in the SERVICE.

Stewardship

I take this opportunity to thank all those who have written me of their experiences in tithing. The farmer's wife, the business man's wife, the business woman, are all agreed that women can tithe. Although some acknowledge that it is hard

where the husband has not been converted to this plan of giving, yet not one sounded a discouraging note. Keep on tithing and keep on praying for the husband's conversion.

"The tithe is the Lord's", "The tithe is the Lord's". I beg all Stewardship leaders in district, county, society, and circle, and all people who tithe to pray that Mississippi Baptists may give themselves wholly unto the Lord and that they may know they cannot do this while withholding from Him that which is His. Please pray now as soon as you read this.

MRS. R. B. GUNTER.

MARCH WEEK OF PRAYER. Our Week of Prayer is called for March 4-10. We trust that every society will observe the Week. The programs are unusually fine, and helpful.

Last week there was a call in the Baptist Record for this program to be observed in the evening wherever practical, so that the brethren could be present and take part. Some societies adopted this plan for the January Week of Prayer and found it most helpful to the church.

Our Third District Meeting will be held in Corinth, beginning Thursday evening, March 16th and running through the following day. Sisters who will attend will please send their names to Mrs. Minnie Kennedy, 516 Linden Ave., Corinth, Mississippi.

The Fourth District Meeting will be held in Philadelphia Saturday and Sunday, March 17th and 18th. Write Mrs. Carl Crawley, Philadelphia, and homes will be provided for all who will attend.

At the last meeting of the Executive Board, Mrs. Fred Hammack, Flora, was elected Mission Study Leader for the First District. Will all Mission Study Leaders in the District kindly take notice, and send Mrs. Hammack reports. She is exceedingly anxious to get in touch with each mission study class before the District Meeting.

Sister, what have YOU decided about giving, even at a great sacrifice that extra \$24.00 to our Campaign? Some sisters I know are saving pennies and nickles and dimes, for this purpose, trusting that six dollars a month extra may come, as per Miss Mallory's explanation given in last week's Record.

One dear sister who plans to give the \$24.00 asks if this is over and above our Campaign pledge. Others may wish to know the same thing. It is not. It is merely a portion of the pledge that somebody has failed to meet. And as is often the case, somebody else must pay the price. How glad some of us are to have a part in paying this price.

To Our State Pastors: Dear Brethren, our State W. M. U. Annual Meeting will be held in Columbia, April 10-12. We are humbly requesting all pastors to please not set meetings for that week. If your meeting is on it is of course the proper thing for your women members to stay at home; but they need the inspiration and information they will get by attending their state Convention; hence this request.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

New Leaders Announced

We take great pleasure in giving herewith the names of severally newly appointed B. Y. P. U. leaders in the state.

First Church, Hattiesburg, elects Miss Amilia Thompson as Junior Leader.

South McComb elects Miss Estelle Huggins as leader of the Intermediate B. Y. P. U.

Mrs. Dora Palmer is chosen as leader of the new Intermediate B. Y. P. U. at Mississippi Industrial and Training School, Columbus, Miss. The Intermediate union there got too large and had to be divided. This gives the school four excellent B. Y. P. U.s, all of which are doing splendid work.

Rolling Fork Organizes

A letter from Miss Martha Gates, Corresponding Secretary, tells of the new B. Y. P. U. for their church at Rolling Fork. We are glad to enroll this new union and it gives District Two another unit in their B. Y. P. U. program. Brother Flowers is pastor there and is what we call "A B. Y. P. U. Pastor".

A Senior B. Y. P. U. for Moaks Creek

Moaks Creek, a splendid country church just a few miles out from Norfield, has been emphasizing B. Y. P. U. work for two years, but have never had the full, grading. They have had a splendid Junior B. Y. P. U. and recently have organized a Senior Union that gives promise of doing a great work. The officers elected are: A. C. Reeves, President; J. B. Price, Vice-President; Mrs. Lola Stubbs, Secretary; Zeb Price, Corresponding Secretary; Mrs. Nannie Brown, Bible Readers' Leader; Miss Vescie Price, Leader. The organization was not completed at the first meeting, but by this time is running with a complete organization. Mr. Zeb Price, Corresponding Secretary, reported the work.

IF YOU ARE EXPECTING TO ATTEND THE CONVENTION AT COLUMBUS AND WANT RATES YOU MUST WRITE TO J. E. BYRD, MT. OLIVE, MISS., FOR A CERTIFICATE. THE PLAN IS NOT LIKE IT HAS BEEN, YOU GET THE CERTIFICATE FROM HIM AND YOUR TICKET AGENT WILL SELL YOU A ROUND TRIP TICKET FOR ONE AND A HALF FARE. THIS METHOD KEEPS YOU FROM HAVING TO BOTHER ABOUT GETTING A TICKET ON RETURNING FROM COLUMBUS. LET HIM THAT CARETH TO GO TAKE HEED AND GET THE CERTIFICATE NOW.

Did you read the last copy of the "Triple Eye" to your B. Y. P. U.? Jack Keith of First Church, Jackson, did.

Two New Directors

First Church, Hattiesburg, has elected Mr. Gains Hightower as B. Y. P. U. Director of the church. Mr. Hightower is already planning new things for the B. Y. P. U. One thing he is going to try out is a joint opening exercise every Sunday.

Main Street Church, Hattiesburg, has elected Mr. R. W. Dunn as B. Y. P. U. Director of the church. Mr. Dunn is on the job and has already laid plans for a fifth B. Y. P. U. for the church. That is what happens whenever a church elects the right person as Director, the work becomes graded and therefore becomes more efficient.

Poplarville Intermediates Give Interesting Program

We have word from Mr. McDaniel, the Intermediate B. Y. P. U. Leader of Poplarville, telling of the delightful trip the union made to a camping community eighteen miles away, where they rendered a special program in the interest of organizing another B. Y. P. U.. They are planning to organize other unions in this way, says Mr. McDaniel. The Poplarville church has a thriving Junior B. Y. P. U. also. Mrs. McDaniel is the beloved leader of these fine boys and girls.

Interest is already becoming tense with reference to our District B. Y. P. U. conventions meeting in June. Watch for the announcement of the dates and speakers. Out of the state speakers have already been secured. The officers of the different districts are planning their boosting campaign, and we look for the best conventions of the three years.

Raleigh Organizes Senior B. Y. P. U.

The young people of Raleigh are rejoicing over the new B. Y. P. U. that has been organized there. They have had a Junior B. Y. P. U. before, but no Senior union. Now there is a training service for the Seniors and that means more than can be expressed in a few words. Miss Ethel Ward is Vice-President of the Senior union and reports the organization.

Study Course Week Poster

We have sent to every Senior and Intermediate B. Y. P. U. of whom we had a record a POSTER, a PROGRAM OF THE CONVENTION and a LETTER. Did you get yours? The poster is to be put up in a conspicuous place in the church, the program and letter are to be read to the entire B. Y. P. U. Did you do that? We want to make Study Course week count for the most it will; the week set apart for that is March 11-16.

Notice

We will not give a banner this year at our convention for "Other Work".

MISSISSIPPI BAPTIST HOSPITAL AUXILIARY

Pursuant to the call of Mrs. W. A. Hewett, a large number of Baptist ladies assembled in the First Church of Jackson, Feb. 8th, and organized a Mississippi Baptist Hospital Auxiliary, for the purpose of co-operating with the management in making some much needed improvements in the Hospital and Nurses' Home.

Mrs. J. M. Hartfield of Jackson was made President.

Mrs. B. H. Dameron, Jackson, Vice-President.

Mrs. P. I. Lipsey, Clinton, Secretary.

Mrs. A. K. Godbold, Jackson, Treasurer.

It is hoped that branch Auxiliaries will be organized in every town and community throughout the state.

Monthly meetings will be held in Jackson, and representatives from as many organizations as possible will be expected to attend.

MRS. TOM TOMLINTON,
Clinton, Cor. Sec.

Mr. Thomas J. Hickey, President of the American Baseball Association, says: "Prohibition has been the greatest blessing we ever enjoyed. The passing of the saloons increased our patronage wonderfully. It was a great business booster for us."

When the "Supreme Court" of the Printing World says of our printing:

"—exceptionally neat and attractive—"

we feel like we have another reason for striving to do it a little better than the best.

May we tell you more about good printing in our booklet, "Printin' is Printin'?"

The BAPTIST PRESS

Printing
Publishing
Plus
212 President
Street - North
Jackson, Miss.
Telephone 3044

"The Inland Printer"

DR. HARVEY F. GARRISON

SPECIAL ATTENTION DISEASES OF INFANCY AND CHILDHOOD

Office, Third Floor Century Building.

Hours: Afternoons except Sunday 1 to 3:30.

Telephones: Office 2466; Residence (Clinton) 54.

WHEELER
Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS
GET THE BEST POSITIONS"
Call or Write for Free Catalog

BEST SONG BOOKS

THE CHOICEST (NEW AND OLD) OF SONGLAND

- (1) THE PILOT:
(Popular Size) Many fresh melodies but the same old message.

	Hundred	Doz.	Copy
Full Cloth Board.....	\$46.00	\$6.50	\$.55
Limp Cloth.....	31.00	4.40	.40

- (2) THE POPULAR HYMNAL:
Popular in size, popular in price, popular in contents, (most popular)

- (3) KINGDOM SONGS:
Ushers a new zone of fresh music.
(2) and (3)

	Hundred	Doz.	Copy
Full Cloth Board.....	\$66.00	\$9.00	\$.75
Limp Cloth.....	46.00	6.50	.55

TREASURY SONGS:

	Hundred	Doz.	Copy
Full Cloth Board.....	\$41.00	\$5.80	\$.50
Limp Cloth.....	26.00	4.00	.35

REVIVAL GEMS::

A splendid song book for revivals.

	Hundred	Doz.	Copy
	\$11.00	\$1.60	\$.15

VICTORY SONGS—Board, \$.45; Limp, \$.36

PRAISEWORTHY SONGS—Board, \$.45; Limp, \$.30

Save money by ordering from us. These prices include postage. Above song books either in round or shaped notes. Write for samples if your church is going to buy. The samples can be returned. Orders filled by return mail.

BAPTIST BOOK STORE

JACKSON, MISSISSIPPI

CONSTITUTION AND BY-LAWS OF THE MISSISSIPPI BAPTIST HOSPITAL AUXILIARY

The Mississippi Baptist Hospital Auxiliary was recently organized in Jackson, and it is the desire of the organization that every church in the state shall co-operate in this work.

The following officers were elected:

Mrs. J. M. Hartfield, President.

Mrs. B. H. Dameron, Vice-President.

Mrs. P. I. Lipsey, Secretary.

Mrs. Tom Tomlinson, Corresponding Secretary.

Mrs. A. K. Godbold, Treasurer.

Article I

This organization shall be called the Mississippi Baptist Hospital Auxiliary.

Its object shall be to secure the co-operation of the churches of the state in the work of the Hospital and the nurses' home; also to aid the management in regard to linen, kitchen and tableware, reading matter, delicacies, and comforts for the sick, visits to the patients, and religious services for nurses, subject to the general management.

Article II

The Officers shall be a President, a First Vice-President, and as many other Vice-Presidents as there shall be Baptist churches represented in the organization—these to be recommended by their respective churches,—a Recording Secretary, a Corresponding Secretary, and a Treasurer. These officers shall be elected at the annual meeting and shall continue in office one year, or until their successors shall be elected.

Article III

The membership shall consist of active and associate members. Active members must be members of Baptist churches. Associate members may include any woman who desires to co-operate with the organization.

Article IV

Standing committees shall be appointed by the organization as the needs of the work require.

Article V

The organization shall appoint a Nominating Committee one month before the annual election of officers.

Article VI

There shall be an Advisory Committee which shall consist of the general officers of the organization.

Article VII

There shall be an Executive Committee which shall consist of the general officers of the organization and one representative from each of the districts of the state.

Article VIII

Seven members shall constitute a quorum for the transaction of business.

Article IX

The constitution may be amended at any annual meeting, notice of each amendment having been given at the previous monthly meeting of the Auxiliary.

BY-LAWS

The annual meeting of the Auxiliary shall be held in March unless otherwise directed by the organization.

The Auxiliary shall meet on the first Wednesday in each month at 9 o'clock.

3. No dues will be required, but \$1.00 a year may be paid by each member.

4. The duty of the Officers of this Auxiliary shall be the same as belong to these officers in similar organizations. One of the Vice-Presidents shall assume the duties of the President in her absence. The Recording Secretary shall report at each monthly meeting and at the annual meeting. The Corresponding Secretary shall conduct the correspondence of the organization and make announcements of all meetings. The Treasurer shall take care of all money and make a report at each monthly meeting and at the annual meeting. The auditor of the Hospital shall audit the annual report of the Treasurer of the Auxiliary. The duty of the Vice-Presidents of the churches is to co-operate with the chairmen of the standing committees and create an interest in their respective churches in all hospital work.

5. There shall be Standing Committees as follows:

(1) Furnishing and Industrial; (2) Library; (3) Comforts for the Sick; (4) Visitation; (5) Grounds; (6) Nurses' Home.

(a) The Furnishing and Industrial Committee shall co-operate with the management in furnishing house-keeping supplies and in sewing and doing other needful work, and shall secure articles for kitchen and table.

(b) The Library Committee shall co-operate with the management in all matters connected with the supply of books, magazines, and papers for the Hospital.

(c) The Comforts for the Sick Committee shall provide for the soliciting of delicacies and comforts for the patients.

(d) The Visitation Committee shall visit the Hospital under the direction of those in authority.

(e) The Grounds Committee shall look after all needs of the grounds.

(f) The Nurses' Home Committee shall look after all needs of the Home and provide religious services for the nurses.

6. Membership shall be the same as in the Auxiliaries of the churches—a woman member of a Baptist church, automatically becomes a member of the Mississippi Baptist Hospital Auxiliary.

7. The By-Laws may be amended at any regular meeting by a majority of the members present.

For further information write Mrs. J. M. Hartfield, N. State and Fairview, Jackson, Miss.

WHAT DOES THOU HERE ELIJAH?

Israel at the time of this question was governed by the wicked Ahab and his wife Jezebel. The people had wandered away from the true God. They had gone so far into sin and wickedness had become so popular, that God's children, what few there were, would not come out in the open and acknowledge Jehovah.

At this critical period Elijah, a prophet of the Lord, comes among them to try if possible to turn them

back to God. So the Lord sends him to Ahab's court with this message, "How long halt ye between two opinions?" "If God be God, serve him; but if Baal, or the devil, serve him." Bible readers are acquainted with this story—how God proved himself to the people by sending fire from heaven to consume the offering and the 400 false teachers were put to death. Think of it! Just one servant of God among that number. Won't that compare with today? Not many contending for "One Lord, one faith and one baptism".

Elijah thought he had accomplished great things for the Lord, but not so, Jezebel threatened to kill him, and he ran off and hid. He could stand up and slay 400 men but when a wicked woman came on the scene, he was not there. Brother, how many of us think we are strong in the Lord, but when a wicked wife, daughter or some other woman crosses our path, we slink away and hide.

What doest thou here, Elijah? Hear his answer: I have been jealous for God, but thy people have digged down thine altars, slain thy prophets and I only am left; but God said, I have seven thousand that have not joined the devil's crowd.

There will always be a few that will contend for God and right if they are forced out of the brush.

Remember John the Baptist; he rebuked Herod for living with another man's wife, and that wicked woman's influence had John beheaded. So, preacher, if you happen to forget and criticize the divorcee and lose your job, perhaps the ravens will feed you.

A man's daughter ran off with a gambler and wife deserter, and the father's heart was bleeding; he could not be reconciled, but his wife said to him: You are a fool; she is happy; she has lots of friends. The church tolerates it. The divorce courts are kept busy, so you just as well come across. He says no, the Bible forbids it, and if necessary I will cast my lot with the obscure seven thousand.

Lots of trumpets sounding and folks flying here and there, but I fear they are passing by on the "other side"—not jealous for God.

What are you doing here Elijah? Let this question sink into every heart and the answer be: I am contending for the faith once delivered the saints.

J. W. CHATHAM.

Hattiesburg, Miss.

Leaf and Boyce Churches

Brother A. R. Loftin is pastor. We ordained four good men as deacons at Leaf Sunday morning.

We organized a church at the Newman camps Sunday evening with eight members, and received 11 for baptism as a result of a previous meeting.

We elected Brother C. C. Fireash as church clerk.

We named the new church Boyce Missionary Baptist church. Brother Loftin is getting things started well.

A. L. O'BRIANT,
Enlistment Man.

REENTERS EVANGELISTIC WORK

Rev. Geo. W. Riley, pastor evangelist, former pastor, Griffith Memorial church, Jackson, Miss., will reenter the evangelistic field, in which work he has had years of experience with good results.

During the past four years Brother Riley has held forty meetings besides his pastoral work, in which there were over 200 accessions.

He can furnish a good singer and tent when desired. Let's keep him busy. His address is Clinton, Miss.

Good Men and True Are Needed

According to the public press a bootlegger was found recently in the cloakroom of the Senate or somewhere near that sacred enclosure. We are also told that Senators who encouraged the presence of this scoundrel had agreed not to be guilty of such a thing again.

If it is true that any Senator is patronizing bootleggers, we ought to know who he is. We already know what he is. His name ought to be published from one end of this country to the other as a traitor to his oath, a friend of criminals, and one unworthy of the respect of any loyal American.

We ought to have prohibitionists in office, sincere, fearless, consistent prohibitionists from the top to the bottom. There are enough dry votes in the country to put them there and this ought to be done. The liquor minority has exercised an undue influence entirely too long. No man ought to be named a judge or prosecuting attorney or even a postmaster, if he sympathizes with the criminals the United States Government is oathbound to checkmate.

News from Canada indicates that the Dominion Government will shortly take further measures to prevent the exportation of liquor from Canadian provinces to the United States.



Whittemore's
GILT
EDGE
Black
Self-Shining
Shoe Polish
Requires No Brushing
Use Whittemore's Polishing Pastes
For all kinds of Men's, Women's and Children's
Black, Tan and Oxblood Shoes
Whittemore Bros., Cambridge, Mass.

FROST PROOF CABBAGE PLANTS, \$1.00 per 1000 f. o. b. Valdosta, Georgia. All varieties. Prompt shipment. MANSOR PLANT CO., Valdosta, Ga.

Z. WARDLAW of Utica

Candidate for State Legislature from Hinds County. Subject to Democratic Primary. Solicits your support.

GELISTIC

pastor evan-
Griffith Me-
n, Miss., will
stic field, in
years of ex-
ults.

years Broth-
meetings be-
rk, in which
cessions.

od singer and
et's keep him
Clinton, Miss.

Are Needed
public press
recently in the
ate or some-
red enclosure.
Senators who
ence of this
ot to be guilty

ny Senator is
s, we ought to
already know
ought to be
d of this coun-
traitor to his
inals, and one
et of any loyal

prohibitionists
ess, consistent
he top to the
ough dry votes
hem there and
e. The liquor
l an undue in-
ong. No man
udge or prose-
en a postmas-
with the crim-
es Government
mate.

indicates that
ent will short-
res to prevent
quor from Ca-
the United

es
GILT
EDGE
DRESSING
BLACK SHOES
SOFTENS
PRESERVES
LEATHER
COLOR
LUSTRE

Shining
oe Polish
ires No Brushing
Polishing Pastes
men's and Children's
lood Shoes
ambridge, Mass.

CABBAGE
000 f. o. b. Val-
rieties, Prompt
R PLANT CO.,

of Utica
egislature from
et to Democratic
ur support.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

CAN PROHIBITION BE ENFORCED?

We read in almost all our news-
papers and magazines something for
or against prohibition — mostly
against it. It has been talked about,
written about and preached about un-
til if there was any wear-out to it
it would have been exhausted long
ago. But we must remember that
this is a free country, where folks
can talk as much as they please on
anything they please and say just
what they please and always have
some body to listen to them. It does
not make so much difference what
is said nor how it is said, just so it
is said and somebody will believe it.
It's getting truer and truer every
day that the cheapest thing in the
world is talk, especially when folks
don't know what they are talking
about. This is very true on this pro-
hibition question; we would have to
throw aside about ninety per cent of
all we read and hear if the world
was to demand the truth, the whole
truth and nothing but the truth. Yet
folks have got to talk and they ought
to, since there are no restrictions on
it and it is about the only cheap
thing they have. We must give them
the privilege, and any man who
would try to interfere with another
for talking is not doing unto his
fellow man what he would like his
fellow-man do unto him. It's not
our business to stop the talk, but it
is our business to weigh well what
we hear before we use it.

In this question which is wide open
for discussion I would like to have
you consider some of the things that
are said against it. For instance, I
saw in one of our daily papers where
a priest in Chicago said it was fool-
ishness to try to enforce prohibition;
from that same paper I read of a
governor in one of our southern
states, where folks are civilized, go-
ing up and down the line declaring
prohibition to be a farce. I further
observe from newspaper publication
where this or that little fellow, who
has been isolated by public opinion,
desires to get back on the roll by
giving his photograph to the press
and having printed underneath it in
big type, "A CANDIDATE ON A
WET TICKET". However, if this
was all I had to call your attention
to I don't think I would write, for
we should not waste time and energy
on little things of no importance.
But I have stood on streets in some
of our leading towns and cities and
actually heard intelligent men such
as doctors, merchants and farmers
who have gumption enough about
themselves to know better, say they
were afraid it would be a failure.
These are the folks I would like to
have consider, for it is their talk
that is dangerous to the public.

I contend, there is no argument
to a thing that has already been
argued and settled, but if a student
is six months behind his class you

will have to do the same kind of
teaching for him you did for the
class. You just have to do over
what you have done once, and do it
with a little more patience because
of the inability and backwardness
of the student. So in this case we
have to use the same means con-
vincing those who do not know pro-
hibition will be enforced as was used
for the better class that now know
it. Therefore, you permit us to
argue it, for that is one of the things
that has always been used.

We remember that in 1787 the
constitution of the United States was
adopted and it was plainly stated in
pure English that this constitution
and all the laws of the United States
which should be made in pursuance
thereof shall be the supreme law of
the land. This alone ought to settle
beyond all questions that this con-
stitution and what is injected into
it lawfully, becomes and is, the sole
authority for all the government and
its affairs. Then this eighteenth
amendment takes its place in the
supreme compact along with all the
others and has just as much of the
power of the government behind it
as the constitution itself. It is also
stated and stated specifically in the
second section of this eighteenth ar-
ticle that the congress of the sev-
eral states shall have concurrent
power to enforce this amendment by
appropriate legislation. Then if the
laws of our country mean any thing
we must conclude that prohibition
will be enforced. I would call your
attention too, to this fact: every
amendment to the constitution pre-
scribes what shall not be done to a
private citizen by the government
except the eighteenth which declares
what a private citizen must not do
to the government. We agree also,
that should a state or any part
thereof attempt to deprive a citizen
of what these several amendments
guarantees him the government
would protect him to the last man
and dollar. Why is it not then as
reasonable to believe that this same
government will protect itself as
readily in this one amendment as it
will a private citizen in the several.
Don't want to believe it is the only
reason.

But that is not the argument; the
big argument is: It's not being en-
forced and just for a moment's
glance we almost conclude that is
right, but a further investigation
will teach us it's not. We all un-
derstand that it takes a long time
for a serious operation to heal; it
is done by degrees and many times
there are long nights of anxious
waiting before the case is dismissed.
So it was in this liquor case; it was
a serious operation and when it was
performed by the government a
whole lot was cut out. Now we must
give it time to get well. I say it is
healing by degrees, getting better
every day and by a continual appli-
cation of justice through the courts

it won't be long before we can pro-
nounce it up and about. It is true in
some places the courts are not doing
their duty, the officers are lenient
and the lawyers seem to know more
about technicalities of the law than
they do about what it takes to make
a man, but they are fast being found
out. The line is being drawn tighter
and tighter and it won't be long,
even this year (political year) when
a lot of folks will wake up after the
second primary with it well estab-
lished in their minds that a wet
ticket is a bad thing in time of a
storm. History teaches us, since
man began to make history, that
when a people get tired of a thing
they correct it, and it is very evi-
dent in this case that the intelligent
men and women are good and tired
of the little limber-backed officers
and pussy-footed politicians that are
afraid to do their duty and speak the
truth. They are going to thin them
out and demand that the law gov-
erning the liquor traffic be enforced
to the very letter. Yes we are go-
ing to see prohibition enforced, we
had just as well get ready for it
and these back-trackers, long howl-
ers and big talkers let them be gov-
ernors, priests or politicians had bet-
ter fold their tents and kiss America
good-bye if they don't think they can
stand it.

In conclusion, let me ask all who
read this letter to get where you be-
long; if you are for the government,
its constitution and laws, declare
yourselves; if you are not, get fur-
ther back in your hiding for some-
body is watching you.

S. P. POWELL.

Success Is Up Stream

Those who attain it must know
how to swim.

A bank account with this strong
serviceable bank is one of the
best teachers.

Open yours today by mail.

The Merchants Bank & Trust Co.

"The Guaranteed Bank"

JACKSON, MISSISSIPPI

J. M. Hartfield, President
O. B. Taylor, Vice-President

GOING TO BUILD A CHURCH

Latest Church Plans

Send

for

Free

Samples

State Denomination and Price of
Church

W. A. RAYFIELD & CO.

Church Architects
BIRMINGHAM, - ALABAMA
Mention This Paper

B. Y. P. U. STUDY COURSE BOOKS

THE NEW B. Y. P. U. MANUAL.....(Leavell)
Cloth .75, Paper .50

TRAINING FOR CHURCH MEMBERSHIP.....(Vas Ness)
Cloth .60, Paper .40

TRAINING IN BAPTIST SPIRIT.....(Vas Ness)
Cloth .60, Paper .40

TRAINING IN BIBLE STUDY.....(Cooper)
Cloth .60, Paper .40

PILGRIM PROGRESS FOR THE B. Y. P. U.
Cloth .60, Paper .40

TRAINING IN CHRISTIAN SERVICE.....(Leavell)
Cloth .60, Paper .40

For all Sunday School and Mission Study Course Books
order from us

STRENGTH TO STRENGTH.....Miss M. M. Lackey

This book is expected to be off the press soon. We
suggest that you place your order right away for this new
Mission Study book. Cloth .60, Paper .30.

All prices exclusive of postage.

The Baptist Book Store

Jackson

Mississippi

LET US BE NOT FORGETFUL

By J. W. Mynok

Dear Christian friends, let us not be forgetful concerning the dynasty of our Lord Jesus, for such is the foundation of our hope. Let us keep in subjection, ourselves lest we become a castaway.

Let us consider, at this present time, that the war is still on, that we are in the thickest of the fight. Paul said during his warfare that we wrestle no more against flesh and blood, but against principalities and powers. So we see that the prince of darkness has his agents as he did in the days of King Herod, who is seeking to devour the children of God. Christian friends, let us wake up to the fact that if we expect to win the battle we must put on the whole armor of the Lord and press on. Unless we do this we are sure to be a failure. See James 3:26, for as the body without the spirit is dead, so faith without works is dead also. Let us be as the Lord said to his disciples, see St. John 4:34. Jesus said unto them, my meat is to do the will of him that sent me and to finish his work. Let us see here that Jesus was greatly interested in doing the work of his Father at all times. So, let us be aware of the fact that we have the same spiritual meat today that Jesus was speaking about. Let us ask ourselves a question: Are we using it as God would have us do? Nevertheless, it is required of us. Friends, when I think of Jesus and His faithful followers in these days, teaching and healing, raising the dead, restoring the blind to sight and many other great things they did which are not mentioned, and Satan in all his understanding and hobgoblin ways made desperate efforts to destroy the whole counsel of God, makes me want to be a better worker in his vineyard here below.

I can picture Jesus in my mind as he goes over in the morning early to the Mount of Olives and preaches the glad tidings of great joy to a lost and dying multitude of peoples. And as his day's work is finished and the golden sun in all its glory is sinking behind the hills his body has become tired and weary there is no one seems to say, Master, come and abide in my house; so he goes to himself and seeks his rest for the night, taking the ground for his bed and the sod for his pillow, and while he remains with his locks wet with the dews of heaven and with his heart all bleeding and broken up desiring the time when his work here below is finished and he can return to his home with the father who gave him up freely to die that we through him might live.

Friends, let us be steadfast, immovable, always abounding in the love of God. By so doing we will inherit that home prepared (St. John 14:23; in my father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you.

Friends, let us not be weary in well doing, for we know that some day we are going to meet him face to face, for we know that some day Jesus will appear in his glory to

judge the world of sin. Let us continue to labor and fear not.

May God's blessings continue to rest upon the Baptist Record for its noble work.

Heidelberg, Miss.

COVINGTON COUNTY ASSOCIATION

A Laymen's Conference has been called to meet at Collins Baptist Church on the second Sunday in March, at 2:00 P. M. This conference is the first of a series which will be held from time to time with the several churches composing the Covington County Association. It is the hope of the promoters of this movement that a thoroughly workable plan may be evolved and put into operation in each and every church in the Association which will provide a definite work for each member. It is believed that plans can be perfected for placing the Baptist Record in the hands of every resident member within the next sixty days. This done the way will be cleared for a more aggressive campaign for constructive business methods in financing kingdom work fostered by our denomination.

The male membership of our churches have been too much inclined to depend entirely upon the Women's Societies to discover the needs of the congregation, and to provide the means of putting them over. We honor and revere the noble efforts of the ladies in their laudable ambition to make the church function properly. We would have them do no less than they have heretofore done, but it is the duty of every red blooded Christian man to share this work with them. Christ commended in the most tender manner every effort of those noble women who punctuated his ministry on earth with those finer sentimentalities and exquisite services which are common only to them, but he chose twelve active business men, rugged and aggressive, to execute his plan of planting the gospel in the world. So far as I now recall he did not at any time explicitly direct, or command any woman to put over any business proposition. He did, however, require Peter to provide the necessary funds with which to meet the demands of the civil government. He did require his disciples to furnish him with the loaves and fishes; he required his disciples to organize the five thousand men, women and children, into an orderly arrangement that they all might partake of the food which he multiplied and sanctified for their assimilation.

We might continue to enumerate instances where men were used to further His designs and purposes, but that is not the purpose of this communication. What I am saying is that men all over the state of Mississippi, are coming to realize that the main business of this world, and the one business which alone assures tremendous profits, and at the same time safety and security of the investment, is the business of soliciting and saving souls for the glory of God. Laymen of the Covington County Association have determined to make investment in this

project, and become active in the conduct of this business.

We are undertaking this for the glory of God, and are expecting His blessing upon our efforts.

E. E. ROBERTSON.

Jens Nielson

On February 2, 1923, Brother Jens Nielson, senior deacon of the First Baptist church, Biloxi, passed to his heavenly reward. Brother Nielson was born in Denmark and came to this country at the age of 17 years and spent his long life of service on the Coast, having lived in New Orleans and Pascagoula previous to his coming to Biloxi about 40 years ago. There came on the same ship from Denmark a young woman who later became his wife, though they were not acquainted at time of the trip. But a short time afterward they met and married, and this union was blessed with four children who grew to manhood and womanhood. All these and his wife had gone before him, first his wife, and then the children in rapid succession, beginning with the youngest and going to the oldest with only about two years intervening between death of each. Consequently Brother Nielson was a man of deep sorrow and great trouble, but he bore it with Christian fortitude and unflinching faith in God. Like Paul he would say, "All things work together for good to them that love God". And like Job also he would say, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord". Brother Nielson was converted and joined a Baptist church shortly after coming to this country, and was active as Superintendent of Sunday Schools and all other church work up to the last week of his life. He was a long and helpful co-laborer with Brother O. D. Bowen in the initial stages of the Baptist work along the Coast; not only in the churches but in the Gulf Coast Association. He was a friend of God, and was always found on the right side of questionable issues. The church sustains a great loss in his going.

His pastor,

J. L. BOYD.

The Magnolia Building, Dallas, Texas, 30 stories high; just completed, stands on the site of two former saloons.

NOTES FROM SOUTHERN BAPTIST SEMINARY

Feb. 21, 1923

At last we have had a real taste of winter. During the past week we have had a nice little sprinkle of snow and a drop to four below in the thermometer, but still not cold enough for the Ohio to freeze over.

Dr. Sampey has been very sick with acute indigestion for the past ten days, but we hope he will be able to see us in a day or two. Dr. Yates, his assistant professor, has had double duty since Dr. Stampey's illness.

Next week is our third "spasm" of "judgment day", and several of our professors are scheduled to be out in various parts of the South lecturing during the week.

When this is printed, Dr. J. M. Adams, one of the sweetest spirited Christians of the world, will be in Mississippi. I wish all those preachers of our state, who think we have nothing here but scholarship, might meet Brother Adams. You will then know we have consecration combined with scholarship. While in the state he will speak at Mississippi College, Clarke College, and at Forest.

Brother W. E. Hardy, who recently finished here, paid us a welcome visit this week. It looked good to see him back.

Brother N. H. Roberts, who has been on the sick list, is up again.

I know we shall have the heartiest sympathy of every one in Mississippi who has taken examinations in our Seminary, when you think of us next week.

A. A. KITCHINGS.

FROST-PROOF CABBAGE AND ONION PLANTS

ready for shipment. Seventy acres strong, well-rooted plants grown in open field at Texarkana. Fifty plants to bundle, labeled separately with variety name. Damp moss at roots. CABBAGE: Early Jersey Wakefield, Charleston Wakefield, Succession, Copenhagen Market, Early and Late Flat Dutch. Parcel post prepaid: 100, 30c; 300, 75c; 500, \$1.25; 1,000, \$2.; 5,000, \$9.50. Express collect: 5,000, \$6.25; 10,000, \$10. ONIONS: Crystal Wax, Yellow Bermuda. Parcel post prepaid: 100, 30c; 500, 90c; 1,000, \$1.50; 5,000, \$6.25; 10,000, \$12. Full count, prompt shipment, safe arrival, satisfaction guaranteed. UNION PLANT COMPANY, Texarkana, Arkansas.

Wanted

Young Men and Young Women to take Training that will Qualify Them for Splendid Positions in Business or Civil Service at Salaries at from \$85.00 to \$125.00 to Begin With.

For full information write, telephone, or call for a copy of our large illustrated catalogue.

DRAUGHON'S BUSINESS COLLEGE

Jackson, Mississippi

East Mississippi Department

By R. L. Breland

Notes and Comments

There is much being said about the low standard of morality and virtue among the young people of today. I agree that it is the manner of dress that is one of the primary causes of this state of affairs.

Yes, it is the manner of dress, but the blame is not all with the women and girls. In fact, in my section of the state I see very little immodesty of dress among our women.

Now and then I see a woman dressed like a man, with pants, coat and hat like men wear. This has an immodest appearance to me.

It is against the law for men to put on women's clothes and go out in public thus disguised. I sometimes wonder if this same law does not apply to women wearing men's clothing.

Talking about immodest clothing, I have never seen women or girls dress as shamefully immodest as our boys do in their basketball games.

But nothing is said about the boys, but the girls must walk a chalk.

A girl was heard to say not long since as she saw the boys undressed in their ball uniforms: "That is pretty hard on girl nature." But we never hear of boys tempting girls to go astray.

Poor girls, they must bear all the blame for all the laxity in morals and yet they dress much more decent than boys on occasions above mentioned.

The double standard for the sexes has liberated the males to do as they please from a moral standpoint and the women and girls have been cussed, discussed, frowned upon and kicked out of society for doing things sometimes less sinful than their brothers have done. It means ruin and death.

The legislature should pass a law regulating uniforms and other dress of both sex. No one should be allowed to wear a dress or uniform that does not reach to knees and elbows, with proper regard for neck, and the stockings should meet the garment at the knees or below. The material should be of a heavy texture or have two thickness of same. God is going to smite our nation unless something is done.

Union Bible Institute

The three days Bible Institute was held February 20-22, 1923, as announced. Dr. Christie, who was to teach the book of Ephesians, was having a tussle with the flu and could not be present, but he sent Dr. R. A. Venable. He made a fine substitute. Dr. Hunnicutt, of Meridian, delivered a series of lectures. Pastor W. H. Thompson led the consecration services. Elder H. T. McLaurin filled in all vacancies. Elder F. M. Breland was in for devotional. Ye scribe made a short address on co-operation. Taken all together it was a good meeting. The attend-

ance of preachers was not what it should have been, but those present received a blessing.

Among those attending were Elders F. M. Breland, W. L. Collins, T. A. Sims, H. R. Johnson, J. S. Laird, H. T. McLaurin, J. A. Hailey, G. O. Parker, H. H. Cunnicut, R. A. Venable, R. L. Breland, and a host of brethren and sisters from the local and nearby church. It was certainly a treat to hear the lectures and addresses of Dr. Venable and others.

Tuesday night Dr. Venable made a speech on Christian Education which was certainly fine. He objected to making a speech, but some one present had heard him on this subject before and insisted on his making it again. He told his hearers some reasons why Christian Education is an absolute necessity if we expect to have a Christian nation even in name. The state has no power or right to teach the Bible and an educated man without the spiritual part trained and developed is a more dangerous man than an ignorant man. So we must have Christian schools to train the spiritual, or religious, part of man.

Another thing Dr. Venable said was that Christianity is a trinity: (1) A system of theology or truth—a creed; (2) a vital force, a power, and (3) an ethical code. Our nation is Christian only in the last; it is based on Christianity as a code of morals, but is not such in the first and second points.

Brother H. R. Johnson, who was attending the Institute, was recently licensed to exercise his gifts in public by Mt. Carmel Baptist church, Neshoba county. We are hopeful of a young preacher when he begins early to attend institutes and conventions, trying to prepare for his work, but there is no hope for those who will not do so.

It was decided to hold the 1924 Bible Institute at Newton. By thus announcing it a year in advance preparations can be made to make it a vital force in the denominational life of this part of the state. It is to be sincerely hoped that our pastors will wake up to a realization of the benefits to be derived in these meetings and will attend. Progress is progressive and all should progress.

Pastor G. O. Parker, assisted by Elder I. A. Haily, with backing of the good people of Union, made the entertainment side a success. Luncheon was served in the church at noon and we went home with them for supper, lodging and breakfast. This poor dust had his home with Deacon J. L. Lewis, and a better one could not be found. Brother Lewis is one banker who has time and religion enough to go to church and Sunday School regularly. Pity we have no more business men than we have of this type.

Brother W. H. Thompson made us all glad by announcing that the Education Commission had agreed to spend \$7,500.00 on repairs at Clarke Memorial College this spring, provided the Baptists of this part of the state would raise \$2,500.00 to go with it. Of course we will do that

for our college. One hundred persons giving \$25.00 each will do it. The Commission, ten in number, subscribed \$25.00 each on that amount. So we only need 90 more like them. Call on us as one of them. The commission further agreed to put \$5,000.00 on the current expenses of the college next year. Our junior college is going to come. Dr. John F. Carter has declined the presidency for another year and the trustees are looking for a suitable man for that position. They have their eye on a good man. Pay your pledges and make everything move.

NEGRO BAPTIST PREACHERS AND WHITE BAPTIST PAPERS

By Joseph A. Booker

When I was Secretary of Home Missions under joint appointment of the National Baptist Convention and the Southern Baptist Convention (1915-1921), I made it a special thing to get many of my own brethren to "think white" about our denominational work. I convinced them that the Southern Baptist Convention was doing no small thing to appropriate five or six thousand dollars through their home mission board to help our own home mission board carry on home mission work in the South.

But, in that as in many other cases, there is one great lacking whenever our colored brethren undertake to think in terms of their white brethren: the literature of the latter is not reaching the former. That is to say, very few colored leaders are reading the genuine white Baptist papers of the South, published in almost every Southern state. Such papers are fit not only to give them new programs and new ideas about their work, but will swing them squarely into sympathy with our white Baptist leaders in many respects. But these papers are not reaching many colored homes—many colored leaders' homes. True, the Negro Baptists have their own organs, and many of them are very good. But in every one of them, we are simply "thinking black" as we are. We are getting no fresh air; no new ideas; no fresh veins of sympathy from our white brethren.

What should be done to remedy this situation? I am unable to say. But I can make some suggestions that ought not to be offensive on either side. Some of our leading white brethren in every Southern state would do well to call on our leading Negro brethren in each state in such interest. A little solicitation on their part would lay the matter bare to our Negro brethren, and they would not mind sparing an extra dollar or two, to have the white Baptist paper of the state come to their home, as well as the leading colored paper. Then, a little mission fund raised in each state for that purpose would not be a misapprop-

riation. There are several other ways whereby the leading white Baptist paper in each state, could be put into many leading Negro homes of that state. I earnestly appeal to such white Baptists as may be interested, to set some sort of influence in motion whereby these leading Baptist papers may reach many of our leading colored homes throughout the state. We would all be surprised and gratified with the results.

Little Rock, Arkansas.

The per capita loss from fire each year in the United States is \$2.51. The cap capita loss because of drink before prohibition was about \$23.00 annually.

About one-seventeenth of the area and one-sixteenth of the population of the world are under prohibition.

The Salt Lake City brewery is now operating as Cullen's Candy and Cordial Factory.

whooping cough

and CROUP—those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.

Equally effective for BRONCHITIS or COLDS on the chest.

Always keep a bottle handy
E. FOUGERA & CO., Inc.
90-92 Beekman Street, New York

ROCHE'S
HERBAL EMBROCATION

Girls! Girls!! Clear Your Skin With Cuticura

Sample each (Soap, Ointment, Talcum) of Cuticura Laboratories, Dept. V, Malden, Mass. Sold everywhere.

Grippe

Physicians advise keeping the bowels open as a safeguard against Grippe or Influenza.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.

Nujol

A LUBRICANT—NOT A LAXATIVE

EUROPE, GREECE, EGYPT, PALESTINE BAPTIST WORLD ALLIANCE

Tours Personally Conducted—45 to 108 Days, From \$675 to \$1485.

Why Pay More? Our Tours

Sailings June and July. Write today for itinerary and full information

The WICKER TOURS, Richmond, Va.

NOTES ON FOUNDER'S WEEK CONFERENCE AT THE MOODY BIBLE INSTITUTE

The closing scene on Missionary Day at the Founder's Week Conference of The Moody Bible Institute of Chicago held February 5 to 9, inclusive, was one never to be forgotten. Hundreds of young men and women offered themselves for foreign missionary service.

"It was the climax of the spirit one felt to be in all the meetings," said Rev. Donald McTavish, D.Sc., for many years pastor of Grosvenor Street Presbyterian Church, Toronto, now representative of his denomination in conference and evangelistic work throughout Canada.

"I have been present on many occasions when numbers of young people offered themselves for foreign missionary service," he added, "but never have I seen anything so spontaneous and so large as the response last evening. And how simply and calmly it was done, without effort to arouse the emotions. It was a remarkable meeting.

There had been addresses by Dr. Maurice Frater of the John G. Paton Mission to the New Hebrides, who has labored since 1900 in evangelizing the savages of two cannibal islands, and Rev. Charles W. Abel of the London Missionary Society, who has spent thirty-two years in evangelizing cannibals in New Guinea, where he was associated with the saintly James Chalmers, who was killed and eaten by cannibals twenty years ago.

Following the speakers named, Dr. James M. Gray asked all missionaries present who were in this country on furlough to rise and remain standing. Then he asked missionaries present who had been obliged for any reason to give up their work, to rise; then also, missionary candidates under appointment for the field from various mission boards; then those who had already definitely volunteered for missionary service; and finally all others willing to offer themselves unreservedly in full surrender to go forth to the dark places of the earth as God opened the way.

Missionaries had candidates under appointment numbered all together, perhaps twenty-five; those who had already volunteered more than 100, and the beholders marveled; "but," said Dr. Frater, "the response to the final appeal was overpowering. I felt like weeping. If Dr. Gray had asked me then to lead in prayer I could not have done so. After his appeal it was as though the Spirit of God had taken hold and was sweeping all before Him."

Missionaries on the platform estimated the number standing at fully one-half or more of the entire audience, which filled the Institute Auditorium to its capacity, about 1,700.

Dr. Abel said: "The great number of responses to Dr. Gray's appeal was inspiring, especially in view of the fact that he made no attempt to stir the emotions. It was a wonderful meeting."

Perhaps no more thrilling and inspiring recitals of missionary experiences and triumphs were ever

heard than those narrated by Dr. Frater and Mr. Abel, both of whom delivered several addresses.

At a missionary symposium in the afternoon there were three-minute talks from eighteen other missionaries. On inquiry it was found that the periods of active service on the field of these eighteen missionaries totals nearly three centuries, to be exact 294 years.

Rev. Robert H. Glover, M.D., head of the Institute's Missionary Course, who presided, was a pioneer missionary in China, and his associate in the Missionary Course, Rev. E. L. McCreery, who also delivered an address on Missionary Day, was a missionary in Egypt.

Besides foreign missions, the Conference was especially rich on the lines of the defense of Biblical Christianity against the attacks of its enemies within and without the church.

Dr. J. Gresham Machen of Princeton Theological Seminary, delivered powerful addresses on "Christianity versus Modern Liberalism", and "Is Christianity True?"

Prof. Machen declared that the battle being fought by Christianity today against modern liberalism is the third of three great crises in the history of the Christian church, the first of which came in the second century when Christianity was almost engulfed by paganism in the form of Gnosticism in the church, and the second in the middle ages, when salvation by works was almost dominant in the church.

The root of the modern liberal movement, he said, is found in what may be called naturalism, by which is meant the denial of any entrance of the creative power of God at the beginning of Christianity, as sharply distinguished from His works in nature.

"To say that Christianity is a life and not a doctrine is radically false", he declared, "and to see that it is false you don't need even to be a Christian, you need have just a little bit of common sense and common honesty, because when you say Christianity is this or is that you are making an assertion in the sphere of history. What Christianity is, is a matter of history. All historians admit that Christianity at its very beginning was a campaign of witnessing, an account of historical facts—Christ died, was buried, was raised from the dead.

"The first Christians produced a new type of life, not by telling people to be good, but by the proclamation of a piece of news, of something which had recently happened. They did not call upon their hearers to submit themselves to the contagion of contact through them with the life of Jesus of Nazareth—that is just what modernist preachers are saying today—but by heralding the news that the Jesus who was crucified and buried, had risen from the dead, had been seen by them after His resurrection, and had ascended before their eyes. There was history there; an account of things that had happened; and there was the meaning of what had happened; and when you get the historical facts with the

meaning of the facts, you have Christian doctrine. Christ died; that is history. Christ died for our sins; that is doctrine.

WINONA TO ENTERTAIN INTERNATIONAL CONFERENCE

An instructive conference to be known as The Consultative International Christian Citizenship Conference will be held at Winona Lake, Indiana, this summer, July 1st to 8th, under the direction of the National Reform Association, of which Dr. James S. Martin of Pittsburgh is General Superintendent.

This organization has conducted for a number of years, an institute of national interest at Winona each season. Their original plan for 1923 was to be known as a World Conference with all the civilized nations represented by men of international reputation who could speak authoritatively for and about their countries. Conditions are such in Europe today that the attendance of such persons cannot be assured as they cannot leave their important governmental tasks to come to America at this time when conditions abroad are so acute and menacing. Because of this unavoidable situation added emphasis is being given to the securing of American speakers, as well as delegates and speakers from as many foreign countries as can participate in such a conference at this time.

Already United States Senators, Congressmen, educators, Governors, and nationally known men have agreed to be present in such numbers as to insure one of the greatest gatherings of its kind ever held in our country.

All sessions of this great conference will be open free to everyone. Owing to the type of speakers who will constitute the program, and the added interest created by a large choir and musical numbers, predictions are already made that record breaking crowds will be in attendance.

The present liquor bill of Germany is about one billion dollars annually.

Since prohibition, the number of students in our universities and colleges has increased by about one hundred thousand.

MORE BEAUTIFUL

I think that I shall never know
A scene of earth as lovely as in
snow,
A scene of all earth shining in the
night
With silver snow flakes fair still
falling light;
When birds and beast subdued and
quiet rest
Silenced and soothed by nature at
its best.

If a more lovely thing could ever be,
It is the heart o'er filled with charity
Reflected in a countenance as bright
As the falling flakes so clear and
pure and white.
It is the life that moves gently
serene
As falls the snow midst its surround-
ing scene.

IN MEMORIAM

McFarland

After an illness of five months, Mrs. Lucinda J. McFarland, wife of the late Ed. McFarland, died January 20th, at the home of J. W. McFarland. She was carried out of her home January 10th, in her bed, when her home was completely destroyed by fire, to her son's home near by.

She was buried by the side of her husband in Raymond cemetery. Her husband preceded her three years ago. Rev. W. O. Carter of Clinton, Miss., conducted the funeral service in the Raymond Baptist church.

Mrs. McFarland's maiden name was Lucinda J. Gipson. She was married to Ed. McFarland, January 2nd, 1871, at Coopersville, Scott county, Miss. She joined the Baptist church when a young girl in Polkville, Miss., and always lived a Christian life.

She was very near 81 years old, and is survived by two daughters and three sons, as follows: Wm. McFarland, Mrs. T. W. Satterfield, Lucenie McFarland, C. E. McFarland, and J. W. McFarland.

Rev. John A. Price

Brother Price was born November 20, 1837. Died February 15, 1923. He lived to be 85 years, 2 months, 25 days. He was nephew of old Brother Cader Price, one of the great pioneer preachers of Mississippi a half century ago. He spent four years in the Civil War. He was twice married, and to him 14 children were born. Twenty years ago he was ordained to the ministry and preached to churches and school houses as the Lord opened the way, and did great good. Brother Price belonged to the old school or Primitive Baptists, and contended for the faith of the fathers. Blessings on his loved ones.

Sincerely,
J. J. WALKER.

Sad indeed; man moves not always
so,
And beholds forever the earth in un-
broken snow.
But alas! as comes the cruel melting
rain
The beauty of the snow white earth
to stain,
Cruel Satan comes his one and only
care
The heart of man to stain and to
ensnare.

But as the snow with other foreign
aid
May conquer drops of rain that have
strayed,
Man with the aid unstinted from
above,
His life rooted and grounded in Love
And strengthened by the hope of
lasting rest
May come out final victor in the test.

WILBURN S. SMITH.

The final returns show that Ohio defeated the wine and beer amendment by 189,472.

FOOTBALL TACKLE MAKES BOWERY HIS STAMPING GROUND Wesleyan Athlete Celebrates Twenty-Five Years on New York's East Side

From the football field to a Bowery Parish on the Lower East Side of New York City is not such a novel experience. But to stay there for 25 years as pastor in a community of 416,000 people only 9,500 of whom are natives of native parentage is an achievement worthy of note. For to be a minister of the Gospel of Jesus Christ for that length of time among Russian Jews, Italians, Slavs and Chinese tests a man to the limit. If he stands the test, though, his work for the Kingdom of God becomes one of the choice chapters of the history of the Christian Church.

The dedication of the new five-story Community House of the Church of All Nations of the Methodist Episcopal Church, at 9 Second Avenue, New York City, acclaims that the Rev. John R. Henry has stood the test, and has made good. And now that his dream of a building adequate for the needs of the community has come true, this six-footer who did much to make the football team at Wesleyan University, Middletown, Connecticut, win victories during the late nineties, the while he edited the college newspaper, may well look forward to years of even greater success as he builds on the foundation which character, personality, a broad sympathy for folks of all tongues and every condition have laid during the days when he had no decent place to house his flock and dug up the support for his work where he could.

When the Rev. Robert L. Paddock, now Episcopal Bishop of Eastern Oregon, was rector of the pro-Cathedral in Stanton Street, conducted under the auspices of Bishop Potter, Dr. Henry was at work in the Allen Memorial Methodist Episcopal Church in Rivington Street. For he tackled the kind of job he has when it was not popular to be pastor in the slums of New York. And he has stuck to it through the years during which his fellow ministers have accepted calls to more fashionable congregations. Now, with 25 years of success crowning his work, there are many ministers who would gladly change places with him. But success like Dr. Henry's comes only as the fruit of the years,—not by taking another man's highest success and trying to make it one's own. And those were different days 25 years ago. Dr. Paddock and Dr. Henry worked in closest harmony. Ecclesiastical differences are forgotten in the trenches. Once they secured a lot of calling card advertisements given to boys to circulate by the prostitutes in the community, announcing their address, floor and room number. These became the starting point of one of New York's great vice-investigations. Now this section strives for decency. The fact that people live in tenements is not a cause for damning them. It is how they live. These are all self-respecting people going somewhere. There is hardly

room for the good old American type of home in these tenements. So the Church of All Nations becomes the evening house of many of these people.

Old Germania Assembly Hall was the first home of the Church of All Nations, the building housing three saloons when purchased. This caved in a year or two ago. In its stead today stands the most modern and practical community church building in New York City. The architect, Julius Gregory, has put Dr. Henry's dream so perfectly into steel, concrete and wood, that not an inch of space is wasted. And this eminent architect has added one more success to his long list of achievements.

A Genuine Russian Center

In an editorial in Russkaye Slovo Novoye, the editor, Ivan Okuntzoff, voices the feelings of the Russians: "The Community House is erected by the labor of many people, especially Dr. Henry. Dr. Henry understands and likes the Russians and the Russian people esteem him very highly. The Community House at 9 Second Avenue and the name of Dr. Henry are synonymous for the Russians of New York City and every Russian in this country. The atmosphere of the place is filled with heartiness and cordiality. This enormous task will bring bountiful results."

And well the Russians, who predominate in numbers in this parish, might feel enthusiastic. A Russian Library of over 800 books is housed in the new building with a Russian woman in charge. And the Russian painters purpose to give the fine Russian paintings recently on exhibition at the Brooklyn Institute of Fine Arts, to the Church of All Nations to create a Russian Art Center, the only condition being that all Russians be permitted to view them.

But more than all these things, this former football star has watched for promising Russian lads and stirred them with a vision for higher education and Christian service. Take Theodore Conceivitch, for instance. Theodore came over from Russia and got in with an anarchist group in Brooklyn, the leader of which became one of Lenine's spies. One night he came to the Church of All Nations to hear a lecture to workers, in Russian. He laughed at the idea that the Church had anything to say to labor. But he became interested. Then he accepted Jesus Christ as his Lord and Master. He went to college, graduating from Denver University. He is now working for his Ph.D. at Columbia University. Meanwhile he is helping to point out the way of life to his fellows who frequent 9 Second Avenue. So too, might the story be told of Ivan Kereychief, Leo Stankevitch, Thomas Savin, Felix Navoychik and Ivan Pivovarov, all young men converted here who are now taking a college course because of the inspiration of Dr. Henry.

"The Russians are real folks", says Dr. Henry, whose 25 years on the East Side have given him a far different basis for appraisal of the immigrant than the dictum of those experts who make surface surveys and conclude that immigrant is synonymous for ignorance and dense-

ness and a low moral condition: "Unlike most Americans", Dr. Henry continued, "the Russians do not talk business all the time. They are interested in the higher intellectual things of life and usually talk about social theories and religious ideas. Their children are to be our leaders tomorrow." Nauka, a Russian Educational Institution is applying for quarters for Russian children and a large Carpatho-Russian group are also making application. The Russian Collegiate Institute already meets here.

The Chinese And Italians Also

The Chinese flock to the Church of All Nations, where two large Chinese Sunday Schools flourish. The Adult Chinese School becomes a Y. M. C. A. in the afternoon. Some 60 young Chinese men have a social hour together in the gym after the teaching of the lesson, with a Chinese supper served by a man they hire themselves. Lee Poi, who made the perspective drawings for the Union University of Peking, grew up in this Sunday School. And among the number who gather here are W. Do Shim, a graduate of Mt. Hermon, who represents a bank in China, and E. K. Moy, Editor of the Chinese Review. Dr. Henry says, "The Chinese have a culture that we do not understand." But he does and his kind sympathetic understanding wins their regard and backing.

In the Italian Colony as Italian as Naples there are only two Catholic and two Protestant Churches. From these 50,000 people come the Italians who throng the halls and rooms of the Church of All Nations. And this work with Italians is producing young men like Vincent Frugoni, leader among the young people's group at the Church, and Guiseppi Guagliardi, who was brought up in this Sunday School and here learned to lean on God in the trenches.

Oh, What A Building!

And what a building! The Burt Memorial Chapel, where religious services in different languages are held, is a gift from the Richmond Avenue Methodist Episcopal Church, Buffalo, New York, in honor of Bishop William Burt's twenty-five years of missionary service in Italy. Each of the four Annual Conferences under Bishop Burt's supervision gave an art window, and the Board of Foreign Missions and the Board of Home Missions and Church Extension of the Methodist Episcopal Church gave a fifth window to commemorate the founding of the Missionary Society of the Methodist Episcopal Church in 1818 in the old Forsyth Street Methodist Episcopal Church, the sale of which, with the sale of Willett Street Church, provided the funds for the original purchase of the property.

The "Rainey Pool", 60x20 feet with adjoining lockers, bears the in-

scription, "Given to Dr. John R. Henry and his people by Mrs. Grace Rainey Rogers", who is a sister of Paul Rainey of African picture fame. The social room where young men and women may meet of an evening under proper chaperonage, was decorated by Mrs. Julius Gregory, the artist. A picture of Robin Hood and Maid Marion fills the space above the open fireplace.

If all the children of the district decided to use the streets and playgrounds at once they would have twelve square inches per child. Hence the added value of the wired-in roof garden for tennis and handball, and a place for mothers to bring their babes on hot days and evenings.

The auditorium seating 800 will be filled almost nightly by forum gatherings, lectures or motion pictures. The fourth floor provides a home for the workers, while on the fifth floor is an apartment for the pastor and his family. Kindergartens, club rooms, domestic science equipment—there is little to be desired. And the "gym" 72x58 has an entirely clear floor, there not being a single column to mar it.

The Centenary Methodist Missions made possible the new building. The Church of All Nations was one of the strong talking points for Home Missions in the appeal made. There was occasion, therefore, for both local and national rejoicing when on the evening of February 15th, the new neighborhood house was opened with the banquet of the Methodist Social Union. Bishop Luther B. Wilson, Dr. Raymond D. Fosdick, Senator Copeland and others spoke on the value of the institution. The walls of the auditorium were draped with 200 flags from the battleship Arkansas, sent by Rear Admiral Charles B. Plunkett. Every organization in the church held a celebration during the succeeding days and evenings.

Public Sale

We have purchased 122,000 pair U. S. Army Munson last shoes, sizes 5½ to 12 which was the entire surplus stock of one of the largest U. S. Government shoe contractors.

This shoe is guaranteed one hundred per cent solid leather, color dark tan, bellows tongue, dirt and waterproof. The actual value of this shoe is \$6.00. Owing to this tremendous buy we can offer same to the public at \$2.95. Send correct size. Pay postman on delivery or send money order. If shoes are not as represented we will cheerfully refund your money promptly upon request.

NATIONAL BAY STATE SHOE COMPANY,

296 Broadway, New York, N. Y.

THE SUREST WAY TO THE BIGGEST POSITIONS

is clearly pointed out in our new and interesting booklet entitled "BUSINESS TRAINING." It is free, no obligations. Call, phone or write

SOUTHERN BUSINESS COLLEGE, JACKSON, MISS.

Wake Ye Mississippi Baptists Look at Your Task

Must Raise In Ten Months \$1,148,549.67

The Southern Baptist Convention last May voted to date the 75 Million Campaign from December 1st, 1919, ending November 30th, 1924.

The following table shows what Mississippi has given by months since December 1, 1919. The total paid for each year, and the total unpaid for each year, based on Mississippi's annual quota of \$700,000, is shown at the bottom of the columns. Also the total amount paid up to January 31, 1923, and the balance due up to November 30, 1923, are shown in the extended totals.

It will be seen that we must not only raise during the remainder of this year the balance payable on this year's quota, \$652,476.17, but we must pick up the unpaid balances for the past three years, amounting to \$496,073.50, making a total to be raised this CATCH UP YEAR of

\$1,148,549.67

This means that we must raise an average of \$114,854.97 per month for the balance of this year, including February, or \$3,790.57 per day. We can do it easily, if we will.

Mississippi's Payments on the 75 Million Campaign from Beginning Up to and Including January 31, 1923

	1919-20	1920-21	1921-22	1922-23
December	131,421.91	32,528.19	15,656.96	22,570.48
January	116,379.07	37,697.50	22,588.98	24,953.35
February	57,102.64	42,640.84	22,385.68	
March	64,751.48	45,464.42	26,110.11	
April	164,719.13	196,948.70	170,883.41	
May	26,295.99	10,020.68	10,915.71	
June	13,117.20	9,616.21	6,167.81	
July	17,650.42	6,591.57	9,686.68	
August	15,784.21	10,708.99	10,807.24	
September	22,998.86	16,643.56	14,693.51	
October	42,959.84	100,465.96	70,024.53	
November	17,417.82	8,522.18	15,558.51	
Totals Paid.....	690,598.57	517,848.80	395,479.13	47,523.83
Totals Unpaid.....	9,401.43	182,151.20	304,520.87	652,476.17
Quota for Four Years.....				2,800,000.00

APRIL CATCH UP MONTH Mississippi Program BAPTIST 75 MILLION CAMPAIGN

R. B. GUNTER, Cor. Secty.

N. T. TULL, State Organizer